The Divinity Within Us

W. P. WHALEY

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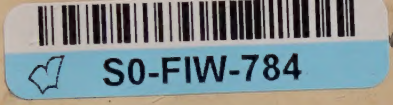
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THE DIVINITY WITHIN US

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A PERSONAL NOTE.

For some years I have been busy writing upon the fleshly tablets of young hearts the message of the Great Teacher—too busy to write with pen and ink upon paper. That is my loved employ, and I dare not neglect it for any other. However, I have been seizing the few odd moments for the preparation of these seven short chapters. The thoughts in this book have been helpful to me, and that is why I have written them out for you. There is not much, if anything, new here. If you are an extensive reader, you have already found much of it better expressed elsewhere. If you do find anything that has not occurred in your former reading, do not deal rashly with it; but be courteous toward it, even if you must finally reject it.

I hope the name of the book, and the arrangement of the matter, will cause some to think again upon old truths. My chief desire for the

1948.

book is—like my ambition for my own usefulness—that it may reach and help at least a few who are not reached and helped by better books.

In writing these pages, I have thought frequently of the young men and young women whom I have tried to help in my pulpit and pastoral work. I should like for all of them to have these chapters. There are many others whose lives would be enriched, inspired, and rejoiced by a consideration of these things.

I offer the same apology for this little book that I do for myself—I mean well.

Cordially, W. P. WHALEY.

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MY STAR.

All that I know
  Of a certain star
Is, it can throw
  (Like the angled spar)
Now a dart of red,
  Now a dart of blue;
Till my friends have said
  They would fain see, too,
  My star that dartles the red and the blue!
Then it stops like a bird; like a flower, hangs furled:
  They must solace themselves with the Saturn above it.
What matter to me if their star is a world?
  Mine has opened its soul to me; therefore I love it.

—*Robert Browning.*

COMMENDATORY.

I HAVE read in proof this little book. I cheerfully speak in its behalf a word of commendation.

The book pertains to the development of individual character, and the possibilities involved in the future history of our race. The author has high ideals for the one and for the other. In the individual he shows us what it is to live for the soul and not for the body, to cultivate the spiritual nature and lay hold on eternal life. The motive for such a life is in faith of man's relation to a far-reaching purpose of his Creator. The thoughts which are presented on this subject are inspiring and strengthening, and sufficiently original to be striking. As respects the future of the race, the doctrine of the author is evolution upward, out of the carnal into the spiritual.

The opening chapters give us the speculations of the scientist, not without significant pointings to man's future. It doth not yet appear what man shall be on this earth. I am not an evolution-

ist in the common meaning of the term; "yet I doubt not through the ages one increasing purpose runs." Science, in its wildest speculations, gives us inspiring suggestions and prophecies worthy of faith.

The relations of the material and the spiritual are more and more engaging the thought of the psychologists of our time, and all investigation seems to bring the spiritual and the material nearer together in our faith. What the author suggests on this subject will, no doubt, strike the reader as bold; but it lies in the path along which lately discovered truths are pointing.

In the chapters on the ideals of life, its inspirations, and its conduct, our author emerges into the clearest light.

The style of the writer is pleasing, and I know that a devout love of truth and strong faith in God have prompted his inquiries and guided his pen.

J. E. GODBEY.

HENDRIX COLLEGE, CONWAY, ARK., October 15, 1907.

I.

ORIGIN OF THE HUMAN BODY.

In the beginning God.—*Moses.*

Flower in the crannied wall,
I pluck you out of the crannies;
I hold you here, root and all, in my hand,
Little flower—but *if* I could understand
What you are, root and all, and all in all,
I should know what God and man is.

—*Tennyson.*

CHAPTER I.

Origin of the Human Body.

Truth is one. There can be no conflict in that realm. The honest scientist seeks the truth. The reverent religionist seeks the truth. There is no more war between science and religion than between differing schools of science or between differing schools of religion. The scientist should be reverent and religious; the Christian should be fearless and scientific. A devout and religious spirit has characterized many of our ablest scientists; so that, knowing God, they have the more readily found the lines of truth running through his creation. The contributions of science have wonderfully enriched Christianity. The greatest Christian minds have been marvelously reassured and satisfied at finding their cherished religious convictions correlated with the natural facts surely established by scientists.

Great, honest, reverent, scientific, toiling minds deserve the thanks and patience of all men. By their unselfish, patient, impartial, and

unrelenting labors, they are conferring inestimable advantages upon the whole race. There have been many great discoveries, and there are many amazing speculations. Science makes progress mainly by laying down hypotheses, and then setting to work to ascertain the truth in the case. For a time, the mind may track along after a false theory; and, in its enthusiasm, make many reckless affirmations; but all truth thus crushed to earth shall rise again. Honest thought and painstaking research must discover truth finally. We cannot be required to accept that which has not been proved true. Until the establishment of certainty, opinion must be free, but it must be teachable. None but children in this sense can enter either the religious or the scientific kingdom. Christ said: "Except ye be converted and become as little children, ye cannot enter into the kingdom of heaven." The great scientist, Mr. Huxley, said: "Science seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God. Sit down before fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing.

I have only begun to learn content and peace of mind since I have resolved at all risks to do this."

The Bible is a revelation of God. It is not a scientific presentation of natural phenomena. It tells us absolutely nothing about the great physical laws of the universe. "A single chapter is sufficient to tell us that God made the heavens and the earth." Even that information is given us in the most general terms. The number and names of the material elements are not given. There is no attempt to tell us what matter is. There is not a hint at any of the chemical rules or formulæ. The law of gravitation could never have been known by a study of the Bible. Men read the books of Moses for thousands of years without getting the faintest intimation of the giant forces which we have harnessed for our daily service. The one thing that Scripture postulates concerning the material universe is that God created it. The method and the time of this creation are not given. If men had no more knowledge of the earth than they get from the Bible, they would not know enough to maintain themselves on it twenty-four hours. The Bible is a story of God and man, with the purpose to show the proper relation between them.

As such, it is the Book of books. It is authoritative and an impregnable Gibraltar of truth. As a treatise on natural phenomena, it is outranked by almost anything in the catalogue of scientific publications.

From the Bible we learn that God is behind and the cause of all creation. We learn also that man is God's child, and we find what the Father's will is concerning this child. But if we care to know the processes of creation, the age of the human race, the physical laws of our world, and the other vast wealth locked in God's handiwork, we shall have to read the record in stone, and think God's thoughts after him among the stars.

Looking over the world's myriad life, some have stumbled at the doctrine of divine creation and generation, and have tried to establish the theory of Spontaneous Generation. By many careful experiments, Mr. Huxley and Mr. Tyndall, who were inclined to believe the theory, were convinced that Spontaneous Generation is an impossibility. Others since these have continued to experiment up to the present, but none of them have succeeded in developing life out of germless and lifeless matter. The reluctant testimony of Tyndall is still true: "I affirm that

no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life." Death never begets life. Life comes from life. Matter is dead. It has no energy, nor intelligence, nor life. It is utterly helpless. It cannot act. It can only be acted upon. It is perfectly passive in the hands of the many forces that play upon it. If disorganized and dispersed through space and left to itself, matter could never organize itself into spheres, much less the possibility of developing into living and intelligent beings. Biogenesis, or the doctrine of life from life, is "victorious along the whole line at the present day," and is the accepted creed of the scientific world. Without our Bible postulate, "In the beginning God," science is unable to build our universe, and far less able to people it.

Every law of mental courtesy demands that we give intellectual hospitality to the theory of Evolution. As yet it is only a theory. Science has shown the possibility, the probability, and now seems to border on the certainty of it. But, though it is yet largely a matter of inference, the theory of evolution should have courteous treatment. Many evolutionists are devout Christians, and find their religious views and their

scientific views mutually complementary. A German theologian and scientist, Rudolf Schmid, in 1906, said: "The theory of descent has thus in fact become the general basis of all scientific research into the origin of species. I know of but one scientist who rejects the theory of descent; I mean the zoölogist, Albert Fleischmann." If the theory forms a satisfactory working hypothesis for the great minds that are making a specialty of zoölogical study and investigation, it is certainly thereby recommended to our courteous consideration at least.

All these scientists, while holding uncompromisingly to the doctrine of evolution, readily admit that all data has not yet been gathered necessary to an absolute demonstration. They are satisfied themselves, but have not all the items with which to make a mathematical demonstration that will compel even the unwilling to believe. While agreeing upon the general theory, the scientists themselves are not agreed upon all the details. They are still debating such questions as: Did the entire organic world spring from a single cell, and so make but a single genealogical tree? Or did life start from many cells, at different times and places, and so make many genealogical trees? Has evolution been

gradual, or spasmodic, or both? Many links necessary to complete the chain have never been found. Much coveted information may never be found, and the most ardent advocates of the theory only hope to establish it with reasonable certainty. "Yet, in spite of the many gaps which will probably never be filled, the history of organisms is being rapidly compiled with an increasing degree of continuity in the series of life epochs, the lines of descent of many races of animals and plants have been established, and the sequence of those events in geological history that bear upon the conditions of existence of extinct fauna has been worked out for several portions of the earth's surface, and with a surprising degree of detail."

Geologists are unable to accept the notion that the earth is of recent origin, and Bible scholars are agreeing that the notion is an unwarranted inference from the brief and general account given by Moses. The agreement is almost unanimous among these scientists that the age of the earth cannot be less than one hundred million years, and some have thought that it might be as much as one billion and four hundred million years. If the Bible does not tell us the age of the earth, we may read and believe the record

in the earth itself, which is also God's book with an undoubted authorship. The thought of such an age may make our brains to reel, but we may recover by remembering that it is less than eternity.

Paleontology, a closely affiliated science, has been developed along with geology. It deals with the ancient forms of life that have inhabited the earth during the past geological periods. Students on this line are unable to accept the doctrine that organic life is of recent origin in the earth. Haeckel estimates that living creatures have been on the earth for an age of not less than one hundred million years. This has been divided into five periods as follows: *Primordial,* the period of skull-less animals, 52,000,000 years; *primary,* the period of fishes, 34,000,000 years; *secondary,* the period of reptiles, 11,000,000 years; *tertiary,* the period of mammals, 3,000,000 years; *quaternary,* the period of the man animal, at least 100,000 years.

To quote the recent words of Rudolf Schmid, a German scholar and theologian: "The conception which has found widest acceptance, not only among scientists but also among the uninitiated, is the idea that the theories of descent and of evolution are identical, and that the theory of

the origin of species by means of descent from each other means nothing else than that the species have originated from each other in immeasurably long periods of time by means of gradual evolution. This evolution is conjectured to have happened so gradually that the difference between two generations is hardly noticeable, while in the course of millions of years it has extended over the whole vast realm of organisms, extinct as well as extant." Again: "One cannot avoid the supposition that the first individuals of higher species came into existence not in fully developed form, but through an embryonic development, and that these embryos cannot have had their protecting and nourishing mantle except in the womb of one of the most nearly related of the lower species."

It was inevitable that, after scientists had satisfied themselves of this descent and kinship in the lower animal world, they should seek a relation between man and this lower world. It was known that, physically, he is an animal. It was ascertained that the embryonic development of a human individual in this day is very like the embryonic evolution of the higher animals. It was found that all the organs of the human body are fashioned according to the one plan

running through the lower animals of his class. "The hands and feet of a man, the hands of a monkey, the paws of a beast of prey, the hoof of a horse, the feet of an ox, the fore limbs of a mole, the fins of a whale, and the wings of a bat down to the smallest bones, all correspond to each other; they are homologous to the smallest particular." Numerous organs fully developed and active in the higher animals were found still in the human body, though rudimentary and inactive. We must note the striking outward resemblance between the human body and some of the most highly developed animals. From facts like these it has come to be universally recognized among scientists that man's physical nature is closely related to the other animal world, and represents the highest stage in the upward development of mammals. Yet "up till now there have been no indisputable forms discovered bridging animals and men." The thoughtful and scientific mind does not require every detail in a scheme before rendering a verdict. We have reached all our conclusions long before we have welded all the links in the chain of reason.

God is just as necessary to the theory of evolution as to any other theory of creation. Evo-

lution is now recognized as simply God's method of work. In a little book, "Evolution and Man," Rev. J. W. Conley, D.D., advocates what he calls Theistic Evolution. God is recognized as dominant and controlling throughout the universe. He avoids the pantheistic identification of God with nature. God is different and above, yet everywhere operative in nature. He is the Power at work everywhere; not as a mechanic, molding and shaping things from without, but as a vital, generative agency working within existing forms for the development of higher forms. The bioplastic cell is not the residence of blind, natural force, but the workshop of the Almighty. Matter is mere capacity. God is the will, intelligence, and power. Matter, in its last analysis, is doubtless but a single element. It must be brought to certain conditions in order to be subject to certain forces. New forces have been brought into operation as material conditions have become ready. There is no such thing as spontaneous generation. Only life begets life. Other forces have appeared when material conditions were suitable for their operation. Why not suppose that the vital energy resident in God entered this material universe as soon as conditions were right? This would

be neither spontaneous generation nor special creation, but theistic evolution. The "unknown cause" back of variation is God, who, at the crucial point, when conditions are right, brings into operation the law of variation, not as blind or accidental force, and works the divine upbuilding purpose.

This view is entirely distinct from such notions as "the promise and potency of all things in matter," as it is also from the theory of "special intervention." Evolution is simply God's method of expressing himself in nature. "The process began far back in the almost limitless past—mechanical forces first, chemical forces next, then vital force in its lowest form, and then step after step and stage after stage until mental and spiritual forces appeared. Just as rapidly as matter in its progress and combination with lower forces could receive the higher, these were present to begin operations, and thus evolution has gone on during the ages."

If God was needed at the beginning, he is needed all along the way to the ultimate consummation of the gigantic scheme. As a moving train must have not only an initial application of power but a constant application of power, so the process of evolution demands not only the

application of divine energy in the beginning, but the ever-present inflow of this energy and the continuous superintendence of divine intelligence. Both the train and the evolutionary scheme must have an increase of energy when grades are to be made leading to higher levels of progress. The "progressive impulses" in nature are due to "the transcendent, yet immanent, God touching with new energy the generative forces, the existing life, to produce still higher forms."

"When the world was ready for man, and the old progress could go no farther without a new and higher order of being, God, in harmony with the law of progress prevailing from the beginning, touched with generative power the hidden fountain of life in the highest form of animal, and man was brought forth. This is not direct creation, it is not materialistic evolution, nor is it any compromise between the two. It is what may possibly be called generative evolution. It is God, the author of all life, begetting and developing life in an orderly and progressive way, until a culmination is reached in man. This conception of man's origin makes him an integral part of the evolutionary process. There is no break anywhere in the comprehensive and

far-reaching scheme. At the same time it gives him a divine relationship that is in perfect keeping with his powers and immeasurable capabilities."

Some are repulsed and horrified at the suggestion of their physical relationship with the lower animals. They might reflect that if these lower creatures have not dignified the dust of which we are formed, neither have they disgraced it as have some in the higher rank. It seems that we might take great satisfaction from the belief that God has wrought steadily, harmoniously, and progressively for a hundred million years in fashioning this human temple and fitting it with the delicate and responsive instruments suited to the touch and use of an imperial intellect and an immortal soul—instruments that he himself can play upon, for this is God's temple as well as man's. God is eternal, and does not need to do his work in six earth days. He "worketh hitherto."

Just when human life began has not been determined. I quote from "The Scientific Creed of a Theologian," by Dr. Schmid: "That man came into existence in the geological Tertiary Period, as many geologists think they have already discovered, is indeed probable, but up till

now it has not been proved as an indisputable fact. Yet in any case, in the Diluvial Period, which followed immediately on the Tertiary Period, we come upon very numerous and quite indisputable traces of human existence in Europe, and thereby the age of the human family is put back many thousands of years more than the *four thousand* years before Christ, which the Bible narratives assign it. The Diluvial Period must have lasted a very long time—a fact proved by the traces of extensive glaciation on the northern portion of the earth, which scientists have lately been obliged to take as four periods with three intervals. Each of these three intervals has not only left numerous traces of a wealth of mammalia, but also indisputable traces of *human existence* in the form of remains of skeletons and countless numbers of human implements made of stones or bones and other materials, so that one can speak even of a development of European civilization in these intervals. All three intervals, to judge from the material from which these implements are made, belong to the older *Stone Age*. The later Stone Age, as well as the Bronze and Iron Ages, is of subsequent date. From the first of the intervals we have

great rough-hewn almond-shaped stone implements, and again little darts and tools, on which, however, no trace of any art has yet been found; we have also the highly important human skull and skeleton remains, which show the full human type in the size and shape of the hollow of the skull, and, in addition to that, peculiarities of shape that remind one of characteristics in the skeleton of the modern anthropoid ape. . . . The second intervening Glacial Period had a colder climate than the first, as is shown by the appearance of the hairy mammoth, with its thick, shaggy skin, and the shaggy rhinoceros. It is the heyday of the mammoth and of the wild horse, which somewhat resembled the horse of to-day. While the human remains of this period, among which those belonging to Spy and Engis in Belgium ought to be named, remind us somewhat less of those lower forms; yet the implements of this period are distinguished by drawings and cuttings in bone and ivory, and also by really striking drawings of animals on the walls of the caves. Finally, in the third and colder intervening Glacial Period, the typical Reindeer Age, the outline drawings on bones, especially on the antlers of the reindeer, and the artistic carvings attain a yet higher pitch of excellence,

while the human skulls of this period are in no way inferior to the skulls of human beings of to-day."

Thus the students of this question feel certain that our human ancestors came into existence from thirty thousand to one hundred thousand years ago. And when they bring his skeleton and his tools and his art from the strata of those distant geological periods, they compel even our unwilling belief in man's ancient origin.

II.

ORIGIN AND DEFINITION OF MAN.

The directest manifestation of Deity to man is in His own image—that is, in man.—*Ruskin.*

The soul, of origin divine,
God's glorious image, freed from clay,
In heaven's eternal sphere shall shine
A star of day!

—*James Montgomery.*

CHAPTER II.

Origin and Definition of Man.

In so far as man is an animal, he is constructed on the animal principle, with such variations as are needed for his dominance and higher life. The individual characteristics in every animal species are suited to its life and habits. Man is no exception to this rule. While the same general anatomical principle runs through all, we readily see the fitness in the slight variations that result in fins for the fish, wings for the bird, claws for the tiger, hoofs for the horse, and hands for the man. The upright position of man's body, which lifts his face from the dust and turns his eyes to the heavens, is indispensable if he is to think and worship.

The same elements enter into man's physical structure that enter other material organisms. Matter is of few elements. We easily recognize differences between an oak and a cedar, between a cedar and a rose, between a rose and a bird, between a bird and a fish, between a fish and a beast, between a beast and a man; yet they

all—tree, bird, fish, beast, man—spring from masses of protoplasm, in which the finest microscopic search and the most careful chemical analysis find no difference. The tree starts from a structureless protoplasm exactly like that from which all animals have their beginnings. As the builder takes the same materials and constructs here a trellis for a vine, here a kennel for a dog, here a house for merchandise, here an ocean steamer, here a royal residence, and here a cathedral for divine worship; so, in some such manner, the Maker of all things takes the same materials and constructs here a worm, here a fish, here a bird, here a tree, here a beast, and here a man. As the twenty-six letters of our language may be combined by human intelligence into a vast and rich literature, so the sixty-four or more material elements may be combined by divine intelligence into all the myriad forms we see.

Architecture is an evolution. Literature is an evolution. Man is an evolution. As we trace the development of human skill in architecture, as we discover the progress of human thought in literature, so we see the unfolding purpose of God in the long process of building the human body.

But man is not merely an ancient animal. Many animal species still extant are entitled to

more honor on that score than he. There is a vaster difference between man and the highest animal than between the highest animal and an insensate clod.

The clod is dead matter. It has no life nor sense nor energy. It is perfectly helpless in the hands of all forces that play upon it. It cannot resist nor follow. In a strict sense, it is without law. "Anything that cannot act for itself cannot be under law or have law."

An animal is this clod wonderfully refined and possessed with that mysterious thing called life. It has also the unexplainable senses of sight, hearing, touch, taste, and smell. It has instincts of self-gratification and instincts of self-preservation. It hungers and thirsts, and has internal organs that carry on the processes of digestion and assimilation. It has external organs suited to its low habits. It may even have a degree of intelligence which is non-progressive in its species. Its life is entirely selfish and earthy, and perishes with its body.

A man is this animal brought to the highest physical development. He has all the necessary animal organs, only varied and developed for his peculiar and higher use. He has all the animal senses, appetites, and instincts. His whole phys-

ical organism pulses with an animal life that is as insecure and almost as brief as that in any other animal. This human animal perishes with its life, appetites, senses, and instincts just as have a million generations of the lower orders. But possessing this human animal is a soul immortal capable of thought and worship. Even while associated with the human animal, he may live more outside it than within it, more for something else than for it. When he lays it aside finally, it is to enter free and unincumbered fully into the environment that ministers most to his life.

If we seek the origin of this intellectual and spiritual being called man, we need not turn to the animal world. He has no likeness nor kinship there. The temporary body which he graces belongs in that kingdom, but man belongs to a kingdom above. There is no other theory of man's origin so consistent, so accordant with all indications, so in keeping with the known facts, as that presented in the brief and general statement of Moses: "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The Soul, with his infinite possibilities of

thought, memory, will, faith, love, and growth; with his high spiritual senses of conscience and accountability and immortality; with his ideas of God and the chief end of his own being, came right out from God. He is the offspring of God. He is the child of God in a close, actual, literal sense. God is man's Father, and that in no strained, figurative, or poetic sense; but truly, naturally, and necessarily.

Other theories of the origin of Man sound strange, unnatural, and impossible; but it does not seem strange that children should be born unto God. Once believe that God is, as we are compelled to do, and it seems the proper, the natural, the thing to be expected, that other spirits should proceed from the Father; that children akin to him and like him should be born in his house.

This child is in the image of his Father. To quote Mr. Huxley: "The one end to which, in all living beings, the formative impulse is tending—the one scheme which the archæus of the old speculators strives to carry out—seems to be to mold the offspring into the likeness of the parent. It is the first great law of reproduction that the offspring tends to resemble its parent or parents more closely than anything else."

Says Mr. Ruskin: "It cannot be supposed that the bodily shape of man resembles or resembled any bodily shape in Deity. The likeness must therefore be or have been in the soul. Had it wholly passed away, and the divine soul been altered into a soul brutal or diabolic, I suppose we should have been told of the change. But we are told of nothing of the kind. The verse still stands as if for our use and trust. It was only death which was to be our punishment. Not change. So far as we live, the image is still there; defiled, if you will; broken, if you will; all but effaced, if you will, by death and the shadow of it. But not changed. We are not made now in any other image than God's."

"For thou hast made him but little lower than God, and crownest him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." There is nothing lacking in his divinity but stature. Man has exactly the same attributes that God has. In man these attributes are not highly developed, or they are dormant, or they are broken, or they are distorted. Sin has wrought this ruin. The supreme need of man is to have these attributes repaired, waked

up, and developed. The goal of our intensest longing and highest endeavor is named in the yearning cry of King David: "I shall be satisfied, when I awake, with thy likeness." Man is of one substance with the Father. He is a prince in the royal family of the King of kings. "A man, for aye removed from the developed brute; a god, though in the germ."

We have been taught to say that God is infinite and that man is finite. We have said it over so often that we half believe that we are hopelessly hedged about. In what respect is man finite? In what is he limited? Where is the line he must not and cannot cross? Has anything ever successfully opposed his will? Has he yet attained his possibilities in any direction? Does he not seem capable of infinite development in every direction? Why say he is finite? Who knows his metes and bounds? Who knows the utmost possibilities of any one of his divine attributes? What man has gone as far as any man can go? Have any of the inventors, discoverers, painters, sculptors, poets, fictionists, statesmen, philosophers, scientists, or saints touched that impassable wall that limits us round? Man has broken through ten thousand limitations, and no cord or withe has sufficed to

bind him when he has chosen to rise; but no one has done his best.

A fish or a bird or a beast may be called finite, for each is no more than were its ancestors back through a thousand generations. The first lion was as noble a specimen as the last. There is no progress among the lower animals. They build their nests, seek their food, and care for their young just as their kind have always done. They have the habits of their kind thousands of years ago. They have learned nothing in building, hunting, or caring for their young. This is not true of man.

Man has been progressive through all his history. Every task he has performed has taught him a lesson. He has had new ideas, new methods, new tools for each generation. Attempts have been made to point out limits for invention and discovery, but science has repeatedly broken over and gone beyond. Before the middle of last century, Auguste Comte declared that it was impossible for man to determine the composition of the stars. He was sure that the millions and trillions of miles that intervened measured an impassable gulf even for the swift dash of human sight and the tireless pinions of the human mind. It was but a few years later

that the challenge was taken up. The spectroscope was invented. It was thoroughly tested in the analysis of earth substances, and found true. Then with ease science reached across the gulf of space, and by this simple instrument began to determine with exactness the elements entering into the composition of the most distant stars. The inventions, discoveries, and achievements of man in every direction to-day are more rapid, astounding, and revolutionizing than ever before. All barriers have been ignored. A thousand impossibilities have been laughed at. Men are just now breathing freedom and girding themselves for the race. We cannot afford to say yet that man is finite.

Man's capabilities in the world of thought and action proclaim him divine. He may become keenly sensitive to all beauty. He may appreciate the richest harmonies of both light and sound. He combines colors with the skill of a Raphael. He sees angels in stone and chisels them out with the hand of a Michael Angelo. He takes the simple elements of language and organizes them into the sublime epics of Homer, Dante, and Milton. He takes the voice of a man, the trill of a bird, the report of a rifle, the whispers of a breeze, the roar of a storm, the

rumble of thunder, the sprinkle and pour of rain, the din of battle, the pipe of reeds, the blare of trumpets, the twang of strings, and works them into the enrapturing musical conceptions of a Paderewski, Wagner, Mozart, or Verdi. He hews the unsightly granite and the rough marble from the mountain side and transforms them into the Alhambra, Westminster Abbey, St. Peter's, and the Taj Mahal. He seizes the wizard forces by which the universe was built up, and harnesses them into his own service; so that they sow his fields, reap his harvest, freight his products, grind his wheat, saw his timber, weave his cloth, extract his ores, print his books, paint his pictures, take his messages, and give him swift and easy passage whithersoever he desires. He follows the paths of worlds, studies them, measures them, weighs them, and, along all the trails of light, "thinks God's thoughts after him." Everywhere "he dares the infinite in time and space and truth."

If man had not sprung from God, he could not be drawn to God. Even while in bondage to sin and dominated by a legion of devils, man is dissatisfied, rebellious, ashamed, feels his disgrace, has impulses to something worthier, hungers, thirsts, feels after God. The eagle with

his wings clipped, his foot chained, and held against his will from his native sky is a fit symbol of the man bound in sin. Sin is beneath the dignity of man. A life of sin is as unsuited to men as to seraphim. It is the calamity of human life. It is the sad condition that profoundly moves the thrones, principalities, and powers of heaven in man's behalf; so that upon the field of his bondage, suffering, and disgrace invisible but almighty hosts strike for his liberty and in his defense.

Freed from the weights and sins that beset him, and unchained from the body of death, man's tendency is toward the high level of God where he had his origin. Rid of this incumbrance, he seeks and finds continually a higher life. His path is upward. He is homeward bound. He is seeking his Father's face. He goes up expecting to see his Father face to face and to be like him. As he toils on he repeats over and over to himself: "In my Father's house are many mansions." All these better motives and upward strivings and feelings after God are evidences of man's divine origin. They distinguish man from all other earthly creatures. "The fact that he aspires is a prophecy that he is heir apparent of a throne."

Man's very temptation to sin, the art and persistency of diabolical forces and influences after him, prove his infinite worth and divine relationship. Satan does not so beset any other being. He is God's enemy, but impotent against the Almighty. He knows the relation between God and man, and sees that any measure of triumph against God that may be his momentary reward must be won in his diabolical attacks upon humanity. A blow at man is a blow at the heart of God. When the devil attempts to ruin man, he is simply striking at Divinity.

If man were not divine, the paths of godliness would not be suited to his feet; but he finds them ways of pleasantness and peace, and there is nothing strained or unnatural for him in a godly walk. There is a striking likeness between the terms "manliness" and "godliness." Men striving for a high life look unto God. Moral precepts and codes of righteousness laid down for man point him unto God. That indisputably Divine Man said: "Follow me." Being of no mean origin, but a child of God, the requirements of the Decalogue are not excessive, the demands of the Sermon on the Mount are not exorbitant, and to do God's will on the earth as the angels do it in heaven is not superhuman.

Having such an origin, such latent godlike qualities, and such a possible destiny, it is not surprising that man's conduct is prescribed in terms of the Law, his life projected upon the plane of the gospel, and that his examples are no meaner beings than cherubim and seraphim.

Man can never attain the stature of his Father, but the stature of Jesus Christ is set up for his measure. He may not attain the fullness of that, but he is not allowed a shorter model, and is condemned if he fails to "press toward the mark." This gives room for eternal progness. Renan has said: "Jesus is the highest of the pillars that show man whence he came and whither he ought to tend. In him is condensed all that is good and exalted in our nature." The Christ character is proof that man and God are of one essence, and intimately related as child and Father. The Christ character is not a blending of two distinct natures, but is one unmixed nature revealing the identity of the human and divine nature. Along all the lines of the Christ perfection, we can find no point at which we are allowed to fix the limits of human possibilities. "In every respect," says Strauss, "Jesus stands in the first line of those who have developed the ideal of humanity."

Man is the only but the sufficient reason for all the wonders of creation. Alfred Russel Wallace, in his remarkable book, "Man's Place in the Universe," almost demonstrates that the earth is the only inhabited planet in the universe. Man is the king here. All other created things find their ultimate in him. They are inferior to man, and were made to minister to him. They do not and cannot serve any being above man, except as they serve man. God is self-sufficient, and does not personally need anything he has created. In a strict sense, it is impossible for any creature to render any service or make any gift to God. But man needs the whole ministering creation if he would attain his prescribed stature. His environment contains nothing more than he needs, and, thank God, nothing less. Literally, all things are his—from pebbles to planets, from molecules to oceans, from insects to angels—and are to be brought under tribute, "that the man of God may be perfect, thoroughly furnished unto all good works." To the building up of his character, man is to bring under contribution the earth and the infinite heavens. Paul is to add something; Apollos, something; Cephas, something; the world, something; life, something; death, something; things

present, something; things to come, something; all sheep and oxen and the beasts of the field and the fowl of the air and the fish of the sea and whatsoever passeth through the paths of the sea—all are to add something. Because it is all his, man has been given dominion over nature and authorized to subdue it to his own use.

When the greatest Christian preacher sought to give the Athenians a better notion of God, he said: "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Ruskin's strong words are good at this point: "But this poor, miserable me! Is this, then, all the book I have got to read about God in? Yes, truly so. No other book, nor fragment of book, than that will you ever find; no velvet-bound missal nor frankincensed manuscript; nothing hieroglyphic nor cuneiform; papyrus and pyramid are alike silent on this matter; nothing in the clouds above nor in the earth beneath. That flesh-bound volume is the only revelation that is, that was, or that can be. In that is the image of God painted; in that is the law of God written; in that is the promise of God revealed. Know thyself, for through thyself only thou canst know God."

Of course the Scriptures put a high estimate upon man; but it is agreeable to find that in fixing man's high place the facts gathered in every branch of science are as eloquent as the impassioned and inspired speech of prophets and apostles. Geology, evolution, and astronomy attach as much dignity to man and put as high an estimate upon him as inspired words ever did; for the facts of science are also the words of God.

Geologists are agreed that the earth was many millions of years in preparation for man. Many of the most eminent say the earth is at least one hundred million years old, and a few say it is very much older. As this class of scientists view it, the earth has been gradually developed and prepared for man through periods of unthinkable lengths. Since the old globe was formed and cooled, it has been in the hands of titanic forces that have carried it through revolutions, upheavals, subsidings, and other catastrophic throes. It has been influenced by every orb in the heavens until its atmosphere, temperature, seasons, tides, day, night, and year are just such as the needs of man require. If God has thus operated these world-building forces upon our earth through a hundred million years to

make it ready for man, what words can proclaim louder the worth of man?

Evolutionists make man the culmination of the evolutionary processes. This scheme also requires the vast reaches of time that the geologist claims for the age of the earth. During that time life has been developing gradually and orderly toward its final and highest expression in man. There have been millions of species and millions of individuals in each species. These have developed, the higher from the lower, through the agency of a million different formative influences in food, light, temperature, exercise, and other environs. These millions of millions of influences, through these millions of years, in these millions of species and multiplied millions of individuals, have been working toward man as their culmination. The fittest has survived, been conserved, brought forward, and concentrated in man as the noblest product of the evolutionary scheme. The best in every long geological period has been treasured up, improved, and refined for the making of man. Such is the evolutionist's high estimate of the value of man.

The astronomer agrees to this high estimate. It is estimated that there are one hundred mil-

lion visible stars in the universe, besides the dark stars supposed to be even more numerous than the bright ones. Each star is a sun similar to our own, and it is probable that many of them, if not all, have planetary systems circling about them. "The size of our sun is such that if the earth were at its center not only would there be ample space for the moon's orbit, but sufficient for another satellite 190,000 miles beyond the moon, all revolving inside the sun." The sun is 92,736,000 miles distant from the earth. The next nearest star is 271,400 times farther away. A ray of light travels at the rate of 184,000 miles per second; so requires four and one-third years to reach us from the nearest star, and five hundred years to reach us from the farthest. Mr. Alfred Russel Wallace argues to what he believes a demonstration that our earth is near the center of the universe, and the only inhabited orb among the several hundred millions. Think of such a number of suns and planets circling about us at such distances to secure that balance of forces and influences necessary to make our earth habitable! Think of man as the highest being on earth, and for whom universal suns and planets move in their orbits with math-

ematical precision! Such is the astronomer's estimate of man's value.

The geologist says that God so loved man that he worked a hundred million years to prepare the earth as a temporary residence. The evolutionist says that God so loved man that he spent another hundred million years in developing the body he was to use during his brief earthly residence. The astronomer says that God so loved man that he put his little world at the center of the universe of a hundred million suns. Jesus Christ says that God so loved man that he gave his only-begotten Son to die for him. What an agreement among the four greatest witnesses! It must be true.

If all men were what the best have been, there would be no difficulty in believing man to be a son of God. If all had been great as have some scholars, inventors, discoverers, painters, sculptors, poets, believers, priests, prophets, apostles, philosophers, statesmen, and kings of history, we could have thought of them easily as a race of gods. We should judge the race by its best representatives, and not by its worst. The small, the unknown, the multitude, have had the same inherent qualities, the same marvelous possibilities, as the few great ones that have gained a

permanent setting in the halls of fame. We have been deceived as to our origin and defrauded of our birthrights.

It is said that Alexander grew up with the full realization that he was the son of the king and heir to the throne. He fully appreciated his rights and privileges, prospects and possibilities, as a prince. Suppose men thought of themselves continually as the sons of God and his heirs!

III.

MATTER AND SPIRIT.

Science discovers natural laws and processes; and if God is really the ruler of the universe, the laws and processes of nature are only the divine purposes and methods. Science is therefore as truly a revelation from God and of God as are the Scriptures, as really a revelation of his will as was the Decalogue, and one which is to have as real a part in the coming of his kingdom among men as the New Testament.—*Josiah Strong.*

CHAPTER III.

Matter and Spirit.

Man is as truly a spirit as God is a spirit, but he is a spirit incarnated. He is a spirit not only caught in the meshes of flesh and blood, but also pressed upon every hand by a material universe which some have regarded as infinite in extent. Man is largely dependent upon his material environment, and his five senses are intended to put him in communication with it. The material exists only for the spirit. It is the food God has put in convenient form and place for his infant children. Upon this material food man mainly feeds through his first threescore years and ten. It not only responds to the cravings of the physical nature, but it also largely supplies the intellectual and moral natures. In fact, the material is mainly intended to build up these higher natures. It carries the physical nature only to a very small stature and to very limited power; but there has been found no limit to its possible additions to mind and heart. We know not to what stature and power of soul the

material may minister. The greatest men the world ever saw drew until death large supplies from the material.

We are accustomed to disinguish between the spiritual and the material. This distinction is, at least, a convenience of thought; and, no doubt, it is true enough for general use; but there may be less difference between the material world and the spiritual world than we usually suppose. Since the material world so powerfully builds up the spiritual nature, it must have in it spiritual elements. We partake of the nature of that upon which we feed. The material may still be spiritual put up in another form.

Scientists generally hold the theory of the indestructibility of matter. If they mean to say that man cannot destroy matter, we raise no dispute. Man has damaged a good deal of matter; but if he has annihilated any, the fact has not been discovered. A recent experimenter thinks that he has succeeded in the annihilation of a very little; but the scientific world seems very little troubled over the announcement. That man would be entirely too bold who would say that God cannot change matter into something that is not matter. Man can almost do that. There are three states of matter—solid, liquid,

and gaseous. Any substance may exist in any one of these states. Man can convert the solids into liquids, and the liquids into vapors and gases as invisible as air. He can also reduce air and other gases to liquid, and these liquids to solids. The amount of heat that matter holds determines in which of these three states it is to be classed.

There are two doctrines of matter that are old: (1) The doctrine of the infinite divisibility of bodies, and (2) the atomic theory. The first theory is that there is no limit to the possible division of bodies except man's inability to see and handle the infinitesimal parts. The atomic theory is that matter is made up of atoms, and that each atom is an indivisible point, possessing a certain mass, and having position in space. We are told that two million molecules of hydrogen in a row would occupy a millimeter, nearly two-fifths of an inch; and that two hundred million million million molecules weigh one milligram, or about fifteen-thousandths of a grain avoirdupois. Until recently these hydrogen atoms were supposed to be the smallest particles in the material world; but now it is discovered that the "cathode rays, together with the peculiar emanations from uranium, polonium, and

radium, consist of particles of matter having but 1-1,000 the mass of the hydrogen atom." Odors are said to be material. "A grain of musk will scent a room for many years by constantly sending forth into the air a dust of musk. Though the number of particles that escape must be countless, yet they are so small that the original grain does not lose perceptibly in weight." Air is proved to be matter by the facts that it is impenetrable, it exerts pressure, and has weight. Air excludes other matter from space which it occupies. It exerts a pressure of fourteen and one-half pounds per square inch upon all surfaces. One hundred cubic inches of dry air weigh thirty-one and one-third grains, which is eight hundred and thirteen and one-half times lighter than water. The earth is only one million and two hundred thousand times the weight of its surrounding atmosphere. Air being invisible, we can know it only by its motion, weight, and pressure. If it were the same temperature everywhere, it would have no motion. If all centers of gravity were broken up, it would have no density nor weight nor pressure. How could we know of its existence?

Science assumes that there is some medium filling interplanetary space. This medium is

called ether. "We cannot see, hear, feel, taste, smell, weigh, nor measure it." We know of its existence only by certain phenomena, as of light, which we cannot account for except on the hypothesis that this ethereal medium exists. "Although spoken of as a fluid, it acts like a solid, a true jelly, transmitting all vibrations communicated to it almost perfectly. In proportion to its density it is exceedingly rigid, a veritable elastic solid; and so great an authority as Lord Kelvin has even suggested that the medium may be occasionally broken or cracked by the violent shocks to which it is subjected by material bodies." For all purposes for which science assumes it this impalpable medium must be material. Yet it is not affected by gravitation. It is equally dense in all parts. It is not subject to any of the laws of matter that we know.

Even light is coming to be regarded as material. Newton's corpuscular theory of light has long been abandoned, but some scientists are coming to believe that something like it is true. According to this theory, light consists of very small particles moving at the speed of 184,000 miles per second. Particles one thousand times smaller than the hydrogen atom have been found in the cathode ray and the rays emanating from

such light-yielding substances as polonium, radium, and uranium. These rays have a tendency to push away the object they strike, as if it were struck by a stream of particles flying at great speed. Although radium gives off its particles of light at such an enormous speed, Professor Bach, of Berlin, gives as his verdict that "it would take a million years to destroy the luminosity of a piece only a quarter of an inch square." It has been demonstrated that sunlight exerts pressure. The total luminous pressure of the sun upon the earth is estimated to be about one hundred thousand tons. There is a "push" in the sun's radiant heat and light which is equal to about 6-1,000 of a grain upon every three feet and three inches square.

Benjamin Franklin supposed electricity to be a fluid consisting of minute corpuscles. His theory has been rather discredited, but scientists are being driven to it again. They are beginning to say that electricity is very widespread. "We may suppose that it forms a part of all kinds of matter in the normal state, and that the heat and light which have to be applied to metals are only required to get the corpuscles out of the metal, and that in the metal itself, even under normal conditions, there are corpuscles moving freely

about." It is not yet determined what these tiny corpuscles are. "Some physicists believe they are not matter in any ordinary acceptation of the term, but are, so to speak, merely disembodied charges of electricity. So far as experience has hitherto gone, electric charges are known only as united to matter; but Dr. Johnson Stoney and Dr. Larmor have both speculated on the properties of such charges if isolated, which by the former have been named electrons. Such a charge would possess inertia, even though attached to no matter; and, in fact, the increase in the inertia of a body due to electrification has been calculated by both Prof. Thompson and by Mr. Oliver Heaviside. The conception has accordingly been advanced that all inertia is electrical, and that matter, as we know it, is built up of interlocked positive and negative electrons. If in any mass of matter it were possible to separate these electrons, the matter would disappear, and there would remain merely two enormous charges of electricity."

In regard to radiant matter, light-giving metals, cathode, X, and Becquerel rays, which are now bewildering the scientists, M. Gustave le Bon, of Paris, "assures us that these new ideas are not several things, but one thing, and that

they all of them point to a form of matter spread throughout the world—indeed, but so inconceivably minute that it becomes not matter, but force." He supposes that the atoms of chemistry which have been thought to be indestructible and insolvable are really universes comprising millions of infinitely small particles. Each of these infinitesimal particles is charged with neutral electricity. In many circumstances these particles "split themselves up into negative and positive ions, each of them bearing an enormous electric charge."

Thus, as we push our inquiries back, we find it hard to determine where the material world ceases and the spiritual world begins. In its final constitution this solid material world seems as immaterial as a spiritual world. Sometime it may be demonstrated that the ultimate constitution of matter is the same as the fundamental substance of spirit. It is more difficult to conceive the eternity of matter in its present state than to conceive the eternity of God. It is easier to conceive the eternity of God than to conceive that he had a beginning. If we can conceive the eternity of God, it is easier to conceive his expressing the whole universe of the material out of his own infinite spiritual resources—con-

creting all things visible and tangible out of his own invisible and intangible nature. This seems to be the doctrine of revelation, and the late discoveries of science tend to confirm it. "Matter is only mind in an opaque condition, and all beauty is but a symbol of spirit."

Solids into liquids, liquids into vapors, vapors into ether. Which is the more material, ether or spirit? Neither can be seen, heard, felt, tasted, smelled, weighed, nor measured. Suppose that spirit and matter, so vastly different as they are in their usual manifestations, are but different forms of the same thing? Suppose, ignorant as we are of both matter and spirit, we should think of matter as a concretion of spiritual energy? "The physical universe is but a visible expression of the power and thought of God." God existed from eternity. Before the material universe appeared, only God was—"I AM." God created, manifested, concreted, expressed, the stupendous universe of the material out of the vaster universe of the spiritual; so that "things which are seen were made of things which do not appear." It must be true that God brought into view all material manifestations by an omnipotent fiat—"Let there be!" Spirit is the original and normal state of matter.

Matter can be eternal only in the spiritual state; "for the things which are seen are temporal; but the things which are not seen are eternal." May we not suppose that when the heavens are rolled together as a scroll, and suns, moons, planets, and comets disappear, that they merely revert to original spirit or energy? "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Heat is the power always used for volatilizing substances.

Says Dr. Geikie: "The vast universe, embracing heavens above heavens, stretching out into the Infinite—with constellations anchored on the vast expanse like tiny islet clusters on the boundless ocean—is one great miracle. It was wonderful to create, but to sustain creation is, itself, to create anew, each moment. Suns and planets, living creatures in their endless races, all that the round sky of each planet covers—seas, air, sweeping valleys, lofty mountains, and the million wonders of the brain and heart and life of their innumerable populations, have no security, each moment, that they shall commence another, except in the continued expenditure of fresh creative energy."

It is true, according to Scripture, that great and intelligent spirits, such as angels and God, can appear at will in physical form in the midst of a room having all means of human ingress closed, and that they can as readily vanish, leaving no material trace behind them. On two occasions bread and fish miraculously multiplied in the hands of Jesus until a few loaves and fishes, not enough for five men, were made to feed and satisfy several thousand people. The people were hungry. They were not hypnotized and deceived into believing they had been fed. The fragments, gathered in baskets after the ample feast, made many times the amount Jesus began with.

The widow with whom Elijah boarded during the great drought in Ahab's reign had only enough oil and meal to make one small cake when she gave lodging to the prophet of the Lord. In some strange way the meal and the oil were multiplied for the daily needs of that widow, her son, and the prophet for many days.

Another widow came to Elisha in great distress. She was in debt, and her merciless creditor threatened to sell her two sons for bondmen. "And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the

house? And she said, Thine handmaid hath not anything in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest."

Here are four miracles of creation, two from the Old Testament and two from the New. In the presence of human witnesses, things which are seen were made of things which do not appear. The bread and fish, though created out of the usual process, were as real as any that man ever ate. The oil was genuine and pure enough to pay a debt. It remained in the vessels until used in the regular ways for cooking and healing. The amount created in each

instance was enough to prove that its production was no sleight-of-hand performance to deceive, and that the possibilities of this creative power are unlimited. Oceans of oil and continents of bread could be produced by the same power and in the same manner. Miracles like these are God's reiterated statements as to how he made all things.

We might not miss the truth if we should say that all things, in their original and normal state, are spirit—stones, metals, woods, liquids, vapors, men, and angels—but we make no serious mistake in calling all things that can be apprehended by any of the five senses *material,* and in regarding all things that are apprehended directly by the conscience, without the mediation of the senses, as *spiritual.* Whatever the degree of intimacy, the two manifestations are distinct enough to merit different names.

Between the two manifestations, matter and spirit, there are vast differences. The characteristics of matter are extension, impenetrability, density, hardness, flexibility, elasticity, brittleness, viscosity, malleability, tenacity, capillarity, deadness, inertia, adhesion, cohesion, gravity, electricity, light, sound, taste, odor, etc. It may be cut, broken, bent, twisted, poured, shaped,

measured, weighed, liquefied, vaporized, etc. It readily yields itself to all the purposes of agriculture, commerce, and art. We know of its existence only by the five senses.

Spirit has none of these qualities of matter. Its phenomena are different from the phenomena of matter. We do not learn the qualities and phenomena of spirit by any of the five senses. We have even a more intimate acquaintance with them—we are conscious of them. Being spirits ourselves, we are not wholly dependent upon material media for our knowledge of the spiritual, but we know the spiritual directly. The facts of spirit are as real and as potent through our consciousness as the facts of matter through our senses. The facts and phenomena of spirit are made known to every man in the activities of his own spiritual faculties—intellect, sensibility, and will. We know that our own spirits perform the amazing feats such as to believe, perceive, know, remember, imagine, conceive, judge, infer, think, reason, arrange, understand, and conclude. A more wonderful fact still, if possible, is that we feel; we are joyous, we are sad, we are angry, we are disgusted, we are afraid, we are troubled, we are ashamed, we are sorry, we are weary, we hate, we love, we hope,

we are approved, we are thankful, we are courageous, we reverence, we admire, we rest, and we are at peace. The wonder does not stop even here. We are conscious of the liveliest activities of the soul; as when we desire, prefer, decide, reject, accept, choose, covet, aspire, and have a high and holy ambition.

Yet, in man, matter and spirit are most intimately associated—matter subject to its material laws, and spirit subject to its spiritual laws. An embryonic spirit in an embryonic body—this is the infancy of man. The soul develops as the body grows. Ordinarily, the mental faculties are healthy and strong if the physical organism is healthy and strong. To quote from Dr. Noah Porter: "As these powers and capacities are severally called into action and reach their full perfection, the powers of the soul appear, one after another, and attain the full measure of the energy which nature has assigned them. The lower organs of the body act first in order, and these are developed and matured at the earliest period. Afterwards the higher organs are gradually matured and brought into action. After the body is completely developed for all its functions, it passes through certain stages of growth, increasing in size and strength. During these

periods of development and growth the soul is also unfolded and matured. One power after another is made ready to act, and the capacity for the action of each is enlarged and strengthened."

This corresponding development of the soul with the body depends upon the same proper care for the soul as is bestowed upon the body. If the body is pampered and the soul is starved, the man will be materialistic and brutish. The body may attain its size and strength before the soul has been awakened even.

We do not know God's reasons for associating the human spirit with a material body, but we venture a suggestion. The young spirit attends most quickly at the touch of the material. He apprehends most readily through the media of the senses. Every material thing he sees, hears, tastes, smells, touches, by means of the senses, makes impressions upon his intellect and spirit. At the knock of the senses, the soul is aroused and acts. Such communications and activities impart information and strength, and the soul gradually gains the ability to apprehend without the aid of the senses. The child must be awakened before he can see, hear, know. God touches his child with his hand before he whispers

to him. He must wake the child before he can reveal himself.

Even after the conscience is aroused and active, the material world is a most inviting avenue of approach to God and the spiritual world. Thus man has two ways of knowing God—direct apprehension and the beautiful vision through nature.

The soul seems largely dependent upon the body for its acquirements. The eye runs over landscape, sea, sky, canvas, and book to gather up forms and sizes and colors; heavy laden with visions, this noble sense returns to the master spirit that sent it out. The ear attends to the sighing winds, the singing birds, the rumbling cart, the animal cry, and the voice of man; and its report is punctually and faithfully made to the spirit within. The same is true of the sense of touch, the sense of smell, and the sense of taste. They all go out on tours of exploration throughout the world of matter; and whatsoever can be seen, heard, felt, tasted, smelled is made known to the spirit dwelling in the body. The senses surrender everything they acquire to conscience. Somehow, conscience mingles so intimately with the senses that we know as well the facts of matter revealed by the senses as the

phenomena of spirit of which we are conscious without the aid of the senses.

The physical body may be considered as a vessel into which a spiritual nature is to be condensed and individualized. It is the shop into which the materials for his upbuilding are to be brought, and where the work of constructing the man is to go on.

Our bodily necessities are goads to spiritual activity; so that our urgent and insistent physical needs teach and compel the spirit to act. Human spirits have built up the present vast material civilization; but they have been driven to it by the goadings of physical demands. Mainly because our flesh has compelled us, we have resorted to agriculture and have progressed from the rudest beginnings to the latest improved methods; we have searched for fuel, at first picking up that which was handiest, but finally toiling our way to the very bowels of the earth for coal and oil; we have made use of the metals, first gathering that which was exposed on the surface at our feet, but now braving the perils of sea, cold, and starvation to reach the gold fields of Alaska; we have made for ourselves the things that would not grow, at first in the crudest fashion with our hands, but in this day

by great machinery-filled manufacturing plants; we have moved from place to place, in the earliest ages on foot to the nearest vales and streams, but lately in palace cars and ocean steamers to the most distant countries; we have sought remedies for our physical ills, at first trying only the common herbs growing around us, but lately going to the great pharmaceutical laboratories with their ten thousand articles.

In doing ten thousand things for the flesh, the spirit has discovered its own powers, its own needs, and has learned to do something for itself. The spirit now demands for itself literature, music, art, a knowledge of all the sciences, an insight into all nature, the love, sympathy, and companionship of men and angels and God. The spirit is conscious of such urgent and such great needs in itself that it brings the body into its own service and puts all things under its own feet. By obedience to the flesh, it has gained dominion over the flesh. By unselfishly giving to the flesh, it soon finds itself the possessor of all things.

We give here another paragraph from Dr. Porter: "The soul is dependent on the body and on matter for its energy and activity. It sympathizes most intimately with every change in the

body. The capacity to fix the attention so as to perceive clearly, to remember accurately, and to comprehend fully varies with the condition of the stomach and the action of the heart. A slight indisposition is incompatible with the performance of the simplest functions of the intellect, and with the exercise of those emotions to which the soul is most wonted. An active disease disorders the imagination, filling it with offensive and incongruous phantasies, which the will can neither exclude nor regulate. The suffusion of the brain with blood or water disqualifies the soul for action of any kind, or stupefies it into entire unconsciousness. A change in the structure or in the functions of the brain, or some lesion of the nervous system, induces the suspension of the higher and regulating functions which we call insanity."

In spite of this intimacy of soul and body, this temporary dependence of spirit upon matter, and this present tabernacling of the incorporeal, a man easily distinguishes between himself and his body. The body is one of man's many possessions. It is the house built around him as he grew. The members and the senses of the body are so many menials placed at the beck and call of the man. Their business is to go out and

come in before him. They are to inform him of the material world and carry out his orders concerning it.

So the living, intelligent spirit individualizes himself, consciously stands apart from his own body and from other spirits, and knows himself as a distinct person with intellectual and moral possibilities and responsibilities. He should feel an interest in his own body, in all material things, and in other spirits; but his chief concern should be for himself, that he might measure up to his possibilities and responsibilities intellectually and morally. His ambition ought to be expressed in two words—to be! His business in this body is the cultivation, instruction, furnishing, developing, and strengthening of a spirit, and fitting him for a higher life and nobler action.

It is possible for a man to be weak, undecided, hesitating, indulgent, slothful, cowardly, careless, and sit idly in his house among his servants. He does not drive them out to work, they are careless about bringing him information, and he is yet more careless about the information they do bring. So he lives in ignorance. He does not restrain and control his servants; they run riot with the house and insult the man. So he

lives in uncleanness. He is indulgent toward the body, which runs more and more after material things; and he becomes miserly, covetous, and materialistic. So he lives in meanness. Instead of repenting of his sins and quitting his loose conduct, he hides the matter. So he lives in hypocrisy. While the body eats to gluttony, drinks to drunkenness, indulges to lasciviousness and fornication, and is torn, besmeared, and turned topsy-turvy by base and pampered servants who have usurped authority and control, the miserable man sits helpless, thoughtless, careless, insulted, disgraced, in some gloomy chamber. These servants of the soul are to be indulged just far enough to make them strong, vigorous, and capable of rendering the best service to the soul. Their one business is to serve the higher nature; but if allowed, they will damn the soul and plunge themselves headlong into ruin.

"So many sons of God inheriting the nature of the Almighty, why should they not use almighty power? To be a man means that I shall hold my body and my mind well in hand. They shall do just what I bid them do. And it means that I, myself—being of God's essence and nature, being infinite and immortal—will hold myself in such training that body and

mind shall have to obey me. I am not to be mastered by this appetite or that. If I bid my fingers open when they hold the glass, my fingers shall open and the glass will fall upon the floor. If I bid my brain think on pure things and reject impure, if I bid it think of things honorable and of good report, my brain shall obey me." So speaks Dr. E. E. Hale.

Materialism is the coarsening of a spiritual nature by improper use of matter. Materialism endangers men in this age and in this country. During the nineteenth century man made a wonderful increase in his knowledge of the material. Most of the physical sciences have grown up during this century. Large discoveries have been going on in geology, chemistry, physics, botany, and astronomy. Men have been studying matter. This has resulted in inventions. The inventions are resulting in fabulous material wealth to this country. Where there is the chance of a fortune easily and quickly made, many men rush in; and in the scramble for the material there is a chance to lose sight of the spiritual. Dr. Josiah Strong says: "The exclusive study of matter has to many minds made spirit seem unreal and cast a doubt on immortality, thus reviving the philosophy of dirt, which

is as old as Democritus and Lucretius; while the many who care nothing for speculative thought have accepted a practical materialism, which deems real and worth while only that which can be weighed and measured, bought and sold."

It is not enough for man to be "the most perfect animal in the world." He must not degenerate into mere flesh and blood, though that flesh and blood be ever so decent and splendid. The prize fighter has a "splendid physique," but a repulsive spirit. "As an animal, he is admirable; as a man, he is monstrous."

The body should be strong, beautiful, healthy, perfect; for it is both the tabernacle of man and the temple of God. Through its halls walks the greatest Being in the universe with his son. Here they sit down together and commune one with the other. Here each reveals himself to the other. Here they enter into covenants. Here they sup together. Here man studies, trains, strives, works, aspires, prays, worships, lives. Here God instructs, exercises, chastises, blesses, loves, inspires. Here the world of matter and the world of spirit converge their tribute to the prince of earth and heaven. To mistreat the body is to sin against the soul and God.

God cares nothing for rich tabernacles, gor-

geous cathedrals, magnificent temples without men in them. When man goes out, God goes out too. When man went out of Eden, God also went; and the fairest landscape on earth was allowed to run to waste and to be irrecoverably lost from the sight of men. A perfect body is nothing worth unless it wears the "double crown of intellectual and spiritual life."

"There is a natural body, and there is a spiritual body." We are living now in our natural, or material, bodies. When this body dies, the human spirit does not lose its identity. It returns to God as intact as when it dwelt in the flesh. All the human powers are preserved. Intellectually and spiritually a man is the same after death as before. Thought, memory, imagination, knowledge, will, feeling, ambition, character will cling together and constitute the same saved or unsaved person in the other world as in this.

At the resurrection God will give every human spirit a "body as it hath pleased him, and to every seed his own body." These bodies will be "celestial" and "spiritual." They will be like the bodies of the angels that have appeared to men, or like the translated bodies of Moses and Elias, who appeared on the Mount of Trans-

figuration, or like the resurrected body of Christ. These bodies will not be subject to the laws of matter. These bodies will not be material, nor will they be dependent upon the material. That body will be a stranger to the hunger, thirst, pain, weariness, passion, and weakness with which this body is so well acquainted. It will appreciate fully those higher delights or those deeper miseries of which we are now but feebly conscious.

That spiritual body will be capable of expressing itself, at will, in a material body that can be seen or touched by creatures dwelling in the flesh. Christ showed himself to his disciples, after his resurrection, in a body of flesh and bones that could be handled; yet he could spiritualize his body so that it could not be seen or touched, and would escape through material walls. An angel can enter through thick walls into any dungeon; but when Peter was to be delivered from prison, the angel opened the gates. This would not have been necessary for a translated or a resurrected body.

The spirit, like the body, develops and strengthens by nourishment and exercise. The soul must be as eager, regular, and discriminating in seeking its appropriate food as is the

body. The spirit must hunger and thirst after righteousness.

Thought and prayer are the two general forms of spiritual exercise. Thought includes all intellectual activities, and prayer all moral and religious exercises. A devotional spirit sees God in everything. This is the language of Dr. Mark Hopkins: "Through nature it sees God. It sees and cultivates the habit of seeing him in everything. To such a spirit the earth and the heavens are a temple, the only temple worthy of God. To it the succession of day and night and the march of the seasons are constant hymns. To it not the heavens alone, but the whole framework and structure of nature, with its ongoings, declare the glory of God. This is the spirit which it is the duty and happiness of man to cultivate. The highest use of nature is not the support of man, but to lead him up to God."

In the words of Dr. E. E. Hale: "It is a spiritual exercise for me—if I make it so—when I lie on the cliff and listen to what the waves have to say to me. It is a spiritual exercise—if I make it so—when I sit on the cliff at night to watch the firefly and the distant lighthouse, and the more distant planet, and ask myself who

lighted them and whose business they are engaged in. It is a spiritual exercise when, as we sit at the breakfast table, we make a sacrament out of coffee and bread by asking God to share with us in our meal. It is a spiritual exercise as I sit at home and read the words of à Kempis or Scougal or Channing in the stillness of my Sunday. And every time we listen to know what God says to us, or when we open to him our hopes and fears—every time we pray —is a season of spiritual exercise."

Material things are to be used. Whoever despises the world of matter is rejecting his daily bread. It is possible to make a wrong use of the material, as it is to make a wrong use of the spiritual; but it is impossible to make too extensive a use. The material is not an evil. It exists for the nourishment of spirits. It not only supplies food, drink, shelter, clothing, and medicine to our bodies. It is vocal with song, and becomes the instrument of music infinitely varied. It becomes a tongue for the poet and orator and prophet. It yields itself as palette, brush, easel, canvas, and colors for the finest conceptions of the painter. It is at once an inspiration to thought and the vehicle of thought. It is wholesome food put in the most digestible

form and placed in easy reach for the entire man. The best place for spiritual development is right amid the pressure of this material world. He is not wise who cloisters himself in caves and convents. A man needs to be in the world. He needs to be active in the business, politics, and social life of the world. Let us not be afraid of the earth. God made it. Let us not be afraid of our fellow-men. They are our brothers. Let us not be afraid of business. More and better food, clothing, homes, and medicines will only make us better people. Poverty is no means of grace. It is not righteousness. It is more likely to be a sin. We need more of the material. We need a better understanding of its spiritual possibilities. We need to use the material extensively, not for mere animal gratification, but for its highest possible spiritual ends.

IV.

MINISTRY OF THE MATERIAL.

"If a man empties his purse into his head, no man can take it from him."

I will not make a poem, nor the least part of a poem,
but has reference to the Soul,
Because, having looked at the objects of the universe,
I find there is no one, nor any particle of one, but
has reference to the Soul. —*Walt Whitman.*

CHAPTER IV.

Ministry of the Material.

Mere animal wants are few and simple. The ox and the horse fare sumptuously if they have a brook and a few acres of green pasturage. A small square of jungle is as good a world as a lion, a tiger, a bear, a giraffe, or an elephant ever dreams of. A beast is content if it has its companion and feels no hunger and no fear. Give the ox his grass, and let the tiger find his prey; then let each lie down on the ground in some place where he will not be afraid, and all animal wants are satisfied. The beast makes no provisions for to-morrow. He has no storehouses nor barns. He lives only in the present moment. He makes no calculations for the future, and is troubled by no reflections on the past. He learns nothing from the past. The generations of his kind, going before him, leave no records, no libraries, no forest and animal lore for his instruction. Whatever his progenitors know dies with them, and they leave only a skeleton in the woods. His birthright is a

few days' nourishment; then he begins his career with exactly the same capital that the first of his kind had in the beginning. A lion in the twentieth century is all that a lion was in Daniel's day, and nothing more. He has neither lost nor gained in lionhood. He retains the same instincts, and acquires no new knowledge or gifts. Association does not improve him. Though he mingle for years with his kind, he will develop no more than if he had lived alone all his days. Beasts make no inventions. They are not progressive.

The beast has only an animal nature to provide for. This is the lowest nature and the most easily supplied and served. Therefore the beast has little need of power, and but little is given him. He has power to supply his bodily needs. Anything beyond that is superfluous, so far as he is concerned. The ox, the ass, the horse, the camel, and the elephant have much superfluous power which they put to the service of their masters.

Put an intellectual and a moral nature in an animal, and all this is changed. Instead of one nature to serve and supply, and that the lowest, he has three; and the intellectual and moral natures are infinitely higher than the animal na-

ture, while their needs are vastly larger and more complex.

This is just the difference between a man and a beast. Man having, besides the animal nature, two other natures infinitely higher, his needs are more. He must have, accordingly, more power. If he were a mere animal, his claws, teeth, and animal strength would be ample for all his needs. Being a man, he must have power besides his native physical strength.

Even the savage must devise some sort of a wigwam. He can't expose himself like a common beast. He must have weapons like the bow and arrow and the spear. He can't get his game nor preserve his own life, if he pursues and contends empty-handed. He must make some attempt at clothing himself, though it be with skins and fig leaves.

Put a soul into an animal, and he must have better food, better shelter, better clothing, better weapons. He must have books, papers, lectures, sermons, pictures, music, light, heat, schools, churches, transportation, messages, medicine, amusement, ornament, mansions, burial—there is no end to the list of his added wants. From the savage's wigwam to the modern king's palace there is no condition in which men are per-

fectly satisfied. There is some improvement to be made. There is something not yet attained.

Man must have power to get the things he needs. He must have a great deal more power than there is in his own muscles. He brings into his service the surplus power of the ox, the ass, the horse, the camel, and the elephant. With his growing wants he demands yet more power. He launches his craft upon the sea and spreads a sail to the breeze. So wind and water are brought into service. He exchanges information with his neighbors, and both are profited. If he has many neighbors, he will soon get a great deal of information. He makes a record of his doings and attainments and hands it down to his children. He invents tools that save labor, and so represent a corresponding gain in power. He builds machines that, while they do not eat, do the work of many men. He discovers such marvelous forces as steam and electricity, and harnesses them to his machines. So he gets power for his increasing needs. It is interesting to note the material power man has already brought into his service.

In 1887 it was estimated that the steam engines at work in the earth equaled the power of one billion men, or three times the working pop-

ulation of the world. This one item of power has largely increased since that time. In 1890 the human power, horse power, and steam power of the United States was said to be one hundred thousand millions of foot tons daily. That is, the men, horses, and steam engines of this country had power enough to lift that many tons one foot in a day. This is equal to the man power of three hundred and thirty-three million men. If our population was sixty-five millions at that time, and if this power had been distributed equally, each man, woman, and little child of this country would have had more than five times the native strength of a strong man.

But this does not include the many other forms of power we are using. Everywhere the wind is being harnessed to draw our water and to drive our boats. All over the country waterfalls and rapids are utilized to grind, saw, gin, spin, weave, and do a hundred other kinds of manufacture. The *Electrical Review* says that the power of Niagara Falls is equivalent to that of four million horses. Since one horse power is equal to fourteen man powers, the falls of Niagara have the power of fifty-six million men. The cash value of these falls as a source of power is estimated at more than a billion dollars annually.

A woman with a sewing machine can do as much work now as a half dozen women could do with the needle a half century ago. Once men made books by hand from the writing to the binding. When the primitive printing press came, it meant the adding of a hundred times more power to the book industry. Now we have the improved printing press, with steam power, which can do fifteen hundred times as much work in a given time as the old hand press. Now a manuscript is clicked rapidly through a typewriter, committed to a lightning typesetting machine, and dashed off on a Hoe press at the rate of three hundred and sixty-four thousand copies an hour. Or, as the orator delivers his speech, it is taken down in shorthand and sent to the press room over the telephone; and when the audience is dismissed and the orator is on his way to the hotel fifteen minutes later, he meets the newsboy and buys a copy of the evening paper containing a verbatim report of his oration. Thus the speaker addresses not only the ten thousand assembled before him in the auditorium, but ten million others, who read his words in their homes.

In the modern shoe factory one operative does the work that formerly required from six to ten

men. In the manufacture of wall paper one man now does the work formerly done by one hundred men. With the improved button machinery one boy can do the work done by two hundred and fifty skilled men a few years ago.

In every industry of the civilized world—agriculture, mining, lumbering, brick-making, building, transportation, blacksmithing, surgery, printing, binding—machinery is introduced that saves labor, saves expense, and does better work. In buying the latest improved agricultural machinery, the farmer is increasing his power many fold. Who can estimate man's added power in sawmills, planers, machine shops, packing houses, railways, steamers, and a thousand other equally useful inventions? The United States Patent Office issues more than twenty thousand patents annually. This indicates the rapidity with which we are acquiring new power.

Without tools or machinery man would have but little the advantage of beasts. He must have been a savage forever if he had been limited to his native physical power. He needs many times his native power in order that his larger natures may be supplied.

So we find him striving for power. The brute has been made to give up his surplus. The

winds that formerly spent their energy in zephyr plays or rioting storms are put to drawing water and hauling freight. The water that laughed and leaped down the falls in wild glee is bound to hard toil at the wheel, or is forced to exert its subtler and mightier energy at the piston. Electrical giants of the air that terrified men by their awful shoutings in the heavens and by their furious leapings from horizon to horizon have been fettered in steel and copper and tamed and taught to do all things for man.

What energy is concreted in our inexhaustible coal beds! The annual production of coal in the United States is two hundred and forty million net tons. One ton is equal to nine man-power years of three hundred and eleven days each. So the potentiality of our annual coal output, estimated in man-power years, is two billion and one hundred and sixty million years. The full power of this coal is equal to thirty strong human slaves for every man, woman, and child in the nation! Science is endeavoring to transmute coal energy into electric energy directly by a chemical process, thus preventing the waste of any power. Inconceivably abundant as it is, we have no power to waste. We begrudge every leakage.

Air is to be compressed and liquefied for power. It is to be decomposed and burned for power. We are even constructing motors to be run by light, so that our sunshine may be turned into power for the operation of machinery. The moon's influence, in the rising and the falling of the tides, is to be converted into electrical energy and harnessed to our machinery.

At the magic touch of scientific agriculture and irrigation, vast areas of soil that allowed beasts to starve have been turned into power in the form of abundant harvests. Now "a thousand civilized men thrive where a hundred savages starved." Once agriculture was almost the only source of human supply. Now the timbers of the earth are as precious as gold. Empires in our West, that seemed uninhabitable save for hoary mountains, now promise to become the very heart of the world's wealth and power. Their hoary mountains have proved to be palaces of granite and marble containing royal treasuries of gold, silver, and precious stones. Railways are penetrating these empires, and the people of the earth are going in to possess the land. "Another instance equally surprising is the Siberia of to-day. Ten years ago the very

mention of that country conjured up wastes of snow and ice, boundless steppes and coasts lined with icebergs. To-day this same country is filled with thriving villages of peasant farmers, producing abundant crops of grain and vegetables, and giving promise of mineral wealth that will astonish the world. Cities of from ten to fifteen thousand inhabitants are numerous, and first-class hotels and restaurants, with electric lights and telephone attachments."

Money is a power. Says Dr. Strong: "The wealth of the United States is phenomenal. It is now (1890) estimated at $61,450,000,000. In 1880 it was valued at $43,640,000,000—more than enough to buy the Russian and Turkish empires, the kingdoms of Sweden and Norway, Denmark and Italy, together with Australia, South Africa, and all South America—lands, mines, cities, palaces, factories, ships, flocks, herds, jewels, moneys, thrones, scepters, diadems and all—the entire possessions of 177,000,000 people."

In 1900 our national wealth was estimated at $90,000,000,000. It more than doubled in twenty years. L. G. Powers, of the Census Bureau, tells us that merely the increase of our national wealth during the last decade "exceeds the sav-

ings of all the people of the American hemisphere from the time Columbus discovered America until the outbreak of the Civil War. He maintains that it is even greater than the savings of the entire race from Adam's day until independence was declared, in 1776." Suppose this unthinkable sum continues to double every twenty years (and there is no reason why it should not, if population increases and labor-saving and wealth-producing machinery continues to multiply), what an accumulation of power!

"As civilization increases, wealth has more meaning and money a larger representative power. Civilization multiplies wants, which money affords the means of gratifying. With the growth of civilization, therefore, money will be an ever-increasing power and the object of ever-increasing desire."

Taking into account the many forms of power utilized in this country, we find that the people of the United States have many times their native physical power; as if each man, woman, and child were continually served by many able-bodied slaves, only the service is more efficient and more satisfactory than if rendered by human slaves. A few men in this country have each

an income of twelve million dollars a year. This is equal to the service of forty thousand unskilled laborers. A man with such a vast fortune has forty thousand times his native physical power.

Men have no idea of stopping at this. They are not satisfied. They need more power. They must have other servants and better servants. The palatial express steamer of to-day takes too much time in crossing the Atlantic. Others are to be built that will make the voyage in four days. We are out of patience with the railway train that creeps across the continent at the rate of fifty miles an hour. Railroad men are hard at work leveling and straightening roads, improving and strengthening cars and locomotives, that the present speed may be doubled as soon as possible. Ships can no longer take the time to double around capes. Canals must be cut across every isthmus to give the shortest routes possible. The air ship is an assured thing. Nations will contend for the commerce and traffic of the air as they have heretofore for their places on the sea. Men are not going to the expense, nor take the time, to string telegraph wires and lay submarine cables. We shall talk over land and sea, at any distance, by a system of wireless telegraphy. Indeed, the system is already being

put in operation. Fewer men, perhaps none at all, will risk their lives in the great international wars of the future. Gigantic, costly, manless machines, under perfect electrical control and operated from a distance without wires, will fight our battles and decide our international disputes without the loss of a man. "Wars of the future will be won or lost by the national treasury." The first wars of the human race were fought in native human might, as beasts contend, and resulted in awful loss to human life. It is said that it costs $65,000 to kill a man in war now. Our wars are becoming more and more expensive to national treasuries, and less and less expensive to human life. Still our wars are unnecessarily destructive to human life. Life is too sacred to be imperiled in battle; and war, as carried on in all past ages, is too demoralizing. If money is to serve us in any way, let it fight our battles and spare the lives and morals of our young men. As the declaration of war depends more and more upon treasury resources rather than upon the voluntary enlistment of men, there will be less war.

"If electricity is utilized as rapidly during the next half century as in the past quarter, we should have fifty new arts by 1950. This bar-

baric world of ours needs them all. Since 1875 electrical inventors have developed about one new utility a year, major and minor." Thomas A. Edison believes electricity will do fully as much in the next fifty years as it has done in the past fifty. He believes it will be very advantageously applied to railway trains, farming machinery, surgery, optics, and astronomy. The wonderful record of the United States Patent Office tells an inspiring story. The immortal, the infinite spirit, man, is to be served by a troop of strong and faithful servants.

There is power everywhere. It is locked in every material thing. Man has scarcely begun to appropriate it. As civilization advances and human wants multiply, man will get better service out of all his present power, and will bring into exercise many times as much as he now has. We could not understand, and would not receive, a prophet who would lift the veil from the coming centuries and show us mankind enjoying the greatest possible power: when every art and industry has perfect machinery, and there are no more patents applied for; when every coal field is being worked, and gas and oil are made to yield all their power; when every rapid and waterfall is giving its utmost energy to human

service; when there are no higher possibilities for electricity; when the winds and the waves are brought to their highest utility; when the very daylight delivers its subtle energy upon light motors and bends down to common toil; when residences, offices, factories, shops, cars, ships, churches, colleges, and state buildings can be no further improved. Of course this is an ideal condition that humanity may never attain; for the possibilities of invention and manufacture are as infinite as the possible combinations of the alphabet—as infinite as man himself; but we shall move in that direction for many centuries to come.

The world can never turn backward again. Since we have the telegraph and the printing press, and the world is acquainted with itself, whatever occurs or is discovered or is invented or said or done in any part of the world becomes at once the common property of all peoples. Never again will be lost anything that is worth keeping. Some things may be thrown away to make room for better.

Spirit is of primary importance; matter is only secondary. Matter, with all its possibilities of power, is meant to enrich, ennoble, enlarge, enlighten, and empower spirit. Matter is power

in the concrete. It is all to be turned into soul power. Winds, waves, light, lightning, oil, gas, soil, beasts, birds, fish, flowers, marble, granite, sandstone, lead, zinc, copper, iron, silver, gold, platinum, rubies, diamonds, coal beds, forests, and everything else material must enter the marvelous and glorious structure of the human spirit. It takes as many elements to make a man as to make a world.

It is not denied that man may misuse his material environment and become base, sensual, coarse, and materialistic; and some fear and predict that this will be the sad end of man's present advantage. Herodotus is quoted as saying: "It is a law of nature that faint-hearted men should be the fruit of luxurious countries; for we never find that the same soil produces delicacies and heroes." "The splendor of our riches will doubtless dazzle the world; but history declares in the ruins of Babylon and Thebes, of Carthage and Rome, that wealth has no conservative power; that it tends rather to enervate and corrupt. Our wonderful material prosperity, which is the marvel of other nations and the boast of our own, may hide a decaying core," admits Dr. Strong.

Has humanity learned nothing from the fatal

mistakes of its past? Has history been made and written and read in vain? Do not Americans know better how to use wealth and power than did Babylon or Thebes or Rome or Carthage? The glory of these ancient peoples was *only* material. The fine arts, learning, and religion were at low ebb. That wealth and power was in the hands of heathen. All heathen civilizations are doomed, wealth or no wealth. The wealthy nations of to-day are Christian. Christianity has made vast wealth possible and helped to accumulate it in Europe and America. The Christian mind only has been capable of wealth-producing inventions. Even in Christian countries the professed Christian has large advantage in wealth over the non-Christian. The leading business men, professional men, and statesmen are generally identified with some Church. God seems to have confidence in the Christian business man. He is honoring those that honor him.

The Christian in this country, though outnumbered two to one, almost wholly controls the country—holding the vast majority of its wealth, projecting the commercial and manufacturing enterprises, and directing in the enactment of laws. Christian nations control the world, so that no nation can exist except by their permis-

sion. Sixty-four per cent of the world's population is under Christian government. Christian peoples, especially Protestantism, hold the commerce of the world.

"There is a balance of power to be preserved in the United States as well as in Europe. Our safety demands the preservation of a balance between our material power and our moral and intellectual power. The means of self-gratification should not outgrow the power of self-control." It is the honest conviction of some that this balance is being preserved. During the nineteenth century man was studying his material environment, but he was also studying himself as a spiritual being. Schools flourished. The Christian Church never knew another such era of growth. Some of the strongest denominations of Christendom have been built up almost wholly during the last hundred years, and the older branches of the Church have experienced a phenomenal growth. During the century the Christian population of the world advanced from two hundred millions at its beginning to five hundred millions at its close. It was eminently a century of missionary operation. In 1793 Carey and Thomas sailed for India. There was then one missionary society, and its

annual income was $415. Now there are about two hundred and eighty missionary societies, and they are expending $19,000,000 annually. There are more than nine thousand foreign missionaries in the field, preaching the gospel in nearly seventeen thousand heathen localities.

The Christian of to-day is a nobler being than the Christian of a hundred years ago. He is more intelligent. He is more tolerant. He is more fraternal. He has a larger interest, a broader sympathy, and a more extended helpfulness. While there is still some fanaticism and superstition attaching to him, he has shaken off whole nights of it in the last few decades. "One of the great services which science has rendered has been to clear the world of an immense amount of rubbish which lay in the path of progress. The scientific habit of mind is fatal to credulity and superstition; it rests not on opinions, but facts; it is loyal, not to authority, but truth. This means that as the scientific habit of mind obtains men will break away from the superstitions of heathenism and from the superstitious forms of Christianity."

Concerning religion in England in the first half of the nineteenth century, a recent writer says: "Rationalism was never before so wide-

spread and influential. In many circles the atmosphere was charged with doubt and indifference. Byron and Shelley had contributed something toward this skeptical trend of the time. The writings of Bentham, Mill, Combe, Lewes, and other radicals were having their effect, weakening long-cherished convictions. Utilitarianism was drying up the springs of sentiment and aspiration. . . . Unbelief was fast gaining ground in this conceited generation. Infidels and iconoclasts abounded. The rationalistic temper was to be found not only in the universities of Oxford and Cambridge—it was pervading society high and low. The alienation of the masses from the Church was a fact, recognized and deplored. The eighteenth century saw a marked defection from the teachings of Christianity in the ranks of the upper classes, the educated and refined. The second quarter of the nineteenth century saw skepticism permeating the lower classes. . . . Ecclesiastics were scoffed at and looked upon as the foes and leeches of humanity. . . . The report of the Royal Church Communion for 1836 disclosed many deficiencies and scandals in the ecclesiastical system—namely, the sale of livings to men unfit to be priests, ministers only in name, whose

ill-paid assistants kept up the ordinary routine of services and no more."

The same writer, speaking of this same Anglican Church as it was in the closing of the nineteenth century, says: "Never in the annals of England has the Anglican Church had more eminent scholars, preachers, and writers than in this period. It is hard to estimate the extent of their influence for good. The power of the national Church was never greater than it is now." The same manifest prosperity, the same rapid growth, and the same encouraging signs are characteristic of Congregationalists, Baptists, Presbyterians, Methodists, and others, not only in England but in America as well. According to all outward indications, the Church was never before in such favor with the people, or had such firm footing in the country. This is true everywhere. Men are putting more money into Churches and schools than ever before. The United States spends annually for Churches, $130,000,000; for public schools, $155,000,000; for colleges, $50,000,000. "A gift of $1,000,000 to education is now more common than the gift of $50,000 fifty years ago. Gifts of $5,000,000 are soon to become as common as gifts of $50,000 were fifty years ago, and the time may not

be remote when the gift of $50,000,000 toward the establishment of institutions of learning or of charity may be frequent." There are many wealthy men who are wisely, nobly, unselfishly investing their millions in schools, libraries, and hospitals. There is a growing list of philanthropists like Vanderbilt, Helen Gould, Armour, Cupples, Rockefeller, Pearson, Morgan, and Carnegie. Rich men are themselves rising up to preach the "gospel of wealth."

During the eight years from 1893-1900 it is estimated that the sum of $314,050,000 was bestowed upon our educational, philanthropic, and religious institutions. In the year 1900 these institutions received, in sums of $5,000 or more, the sum of $47,500,000. In June, 1901, our American colleges for men and women received the munificent sum of $12,774,582. If in this age and in this country men are acquiring larger wealth and getting it quicker than in any other age or country, they are also giving more largely, more intelligently, and more unselfishly. Men in the United States do not worship "the almighty dollar" any more devotedly than people of other countries and other ages worshiped their coins of gold and silver; but our worship is vastly more intelligent.

Wealth gotten unscrupulously and expended selfishly will do man no good. Such *methods* of getting and spending, and not the money itself, will keep men out of the kingdom of heaven. Money accumulated through legitimate and righteous methods, and used for the amelioration of human conditions, is a means of grace. Extreme poverty has proved hurtful to men bodily, intellectually, and morally. The proofs of this are everywhere. Imagine our country without capitalists, without strong banks, without railroads, without great manufacturing establishments. Think of the Church itself with no large sums invested in publishing houses, colleges, universities, orphan homes, and buildings for worship.

The words of Jesus, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also," are only the divine protest against the selfish use of money. Jesus would not have men make money the supreme end of their endeavors, the god of

their devotions; but he himself says, "Your heavenly Father knoweth that ye have need of all these things;" and he also promises, on the condition of our seeking first the kingdom of God and his righteousness, that "all these things shall be added unto you." There is not a word in all the Scriptures against economy, thrift, and prosperity. God prospers good men and Christian nations. He will open the richest treasures of heaven and earth to the people he can trust to properly use them. He would not have us waste our treasures by investing them in places of insecurity, "where moth and rust doth corrupt, and where thieves break through and steal," where they really will be lost so far as doing anybody any real good. Even material things are sacred. God approves our investments in the railways, factories, and all useful industries of this country. He will continue to bless and prosper us if we invest properly in good literature, art, music, schools, hospitals, asylums, and Churches; if we use our material prosperity for the upbuilding of the intellectual and moral natures; if we turn everything into soul.

"How is it with man's spiritual concerns? The insistence of science, the compulsion of business have, no doubt, swung man too much into

the material. It is widely charged that we live in a materialistic and selfish age; that never before was the greed-spirit so pronounced. But never before since the world came into being has there been so much of the gift-spirit, so much of the social conscience. Never before in history has there been such an uplift in the minds of men, such an outlook of the eyes of men, such faithful exploration of absolute law, such shattering of immoral superstitions, such overthrow of tyrannical authorities, such exhaustive analysis of nature, such mastery of the details of material progress. Yet, with all this, let it be remembered that the long battle for knowledge and freedom is not ended, the victory is not yet won. No; man is the conscript of an endless endeavor. Every summit surmounted only reveals another one beyond." Such is the view of Edwin Markham.

This ever-present material is not a dismal dungeon imprisoning the spirit. It is not a circumscribing wall, shutting out light and liberty, and beyond which we cannot pass. It is not a dull weight upon the soul pressing down to utter despair. It is the soul's larger garden of Eden. It is full of beauty and good. It has no forbidden tree, but man may pluck all its flowers and

taste all its fruits. Gross as it may seem to some, it is an intimation of the spiritual, a foreshadowing of the best things for which we hope. Coarse as it may seem, it is food meet for spirits. The proper use of the material not only ministers to the physical health, strength, and growth; it wonderfully builds up the intellectual and spiritual natures. The material helps the soul on toward its highest attainments.

V.

MINISTRY OF THE IMMATERIAL.

To myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.—*Isaac Newton.*

But when I list to Music cry
  Her ecstasies of grief and joy,
Diviner visions throng my sky,
  And lordlier domes than those of Troy.
—*George Stirling.*

CHAPTER V.

Ministry of the Immaterial.

Living as we do in these bodies, with such insistent material demands upon the earth, which so lavishly supplies these demands, and knowing vaguely that hundreds of millions of suns and planets revolve about us, we are unduly impressed with the materiality of the universe. However, if we take a second thought and remember that unthinkable distances separate these heavenly bodies and make them appear as only tiny points of light, we shall be apt to conclude that there is not enough matter here to justify us in calling this a material universe. God has had to set these heavenly bodies aflame, and teach man the use of the telescope, in order that we might know of their existence. How many planets like the earth might be crowded into the space given to the solar system! How many suns could swing in a line between the earth and our sun! When we attempt to survey interstellar space, we find very soon that matter is relatively a very small quantity in this uni-

verse. It has been computed that for every cubic inch of matter in the solar system there is an allotment of at least ten million cubic miles of space. "By analogy this is the approximate condition of the universe. If the matter of the solar system were blotted out by putting it in general diffusion, it could not be discovered, nor would it produce dimness in any fixed star." If the mysterious forces that collect matter and bind it into visible bodies should become inoperative, and all matter become evenly diffused through universal space, it would be as rare and undiscoverable to all our physical senses as is the intangible and unknown ether, the existence of which we have to assume.

Had we power to gather this matter and build worlds, we could find only enough to build at a few points unthinkably distant from each other. But at any point in any of these distances the human mind could find food for thought, and the human spirit would be still in the midst of its most essential environment. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?"

However abundant material things in man's environment, the things immaterial but just as real are much more abundant. There are some

facts besides solid worlds. There are some illuminating truths that do not radiate from brilliant stars. There are burning thoughts that do not catch from blazing suns. There are gems more beautiful than the diamonds of Kimberly. There are veins of gold more precious than ever rewarded the search in Ophir, California, or the Klondike. There is a music more enrapturing and intoxicating than was ever coaxed from reeds or swept from vibrant strings. There is a beauty never put on canvas, never blushed on a cheek, never bloomed in a garden, and never mingled in foliage or plumage. There are supplies for the inner man richer and more varied than the material world affords for the physical man. There is a world—an inner world or an outer world, but another world—where a man finds a table set before him meet for the spirit he is. Here every delight is too delicate, holy, sacred, spiritual to be expressed on canvas or harp, in tree or bird. Here the greatest artists learn to despise their own best achievements. Here poets and apostles have delighted, yet wept in desperation of any earth-language that could bring their visions to men. That world where all is unutterable! That world larger, more bounteous, more glorious than this! That great

country of spiritual verities too fine for even God to express in material, and which have never appeared in wood or stone or silver or gold or flesh or light or sound! That world of thought and feeling, of vision and communion, where the human spirit mingles with higher spirits and finds the best part of his environment! That high world which shall endure when frailer material worlds shall have passed away! In such a world lives he who is more man than beast. From such a world he draws his larger supplies. In such a world he hopes to have eternal life.

Even in the present material world man does not live by bread alone. There are many other things more necessary to him than this material sustenance. He can live without the material, but he cannot live without the immaterial. The immaterial world is so essential to our life that in it we really "live, and move, and have our being." It is man's native element. He is adapted to it as the fish to the water and as the bird to the air. Taken out of this element, he dies in all his distinctive nature.

There is no more necessity for an attempt to prove the existence of the immaterial world than for an effort to establish the fact of the mate-

rial world. That a few have doubted the existence of all material things, that others have gone to the opposite extreme and denied the fact of immaterial things, and that still others have gone at once to both extremes and held that both the material and the immaterial are nonexistent, only instance the folly and insanity which occasionally attack the human mind.

With these few insane exceptions men have universally taken the sane and practical view that man is both a material and an immaterial being in the midst of a suitable material and immaterial environment. As the material world is apprehended by the physical senses and light is softened for the eye and sound is subdued for the ear, so the immaterial world is entered by the immaterial man, who finds truth suited to the intellect, righteousness suited to the moral nature, and love suited to the spiritual nature.

That immaterial world is not a fanciful creation of man's active mind. Man is no more a creator in the immaterial than in the material realm. It would be a smaller task for his puny arms to throw the planets into their orbits and set the suns in their places than for his mind to evolve all that man finds in his immaterial environment.

Man can think only where some one else has thought before him, and truths are the only stepping-stones of intellectual progress. As the foot must have a solid rest and the outspread wing must press a sustaining atmosphere, so the mind can continue its tireless flight only in a realm of fact, and any attempt to go beyond can only result in disaster.

A man's mental activities help him, not because he thus *creates* intellectual pabulum, but because he *gathers* it. The mind is strengthened and educated by exercise, just as the physical powers are; but it no more creates the great facts it handles than the hands create the stones they pick up. Man can think only because the Creator is a thinker, and because both the material and immaterial worlds with all their relations and laws are facts. He reasons logically only because there is an orderly creation. He has grown intellectually, morally, and spiritually through thousands of years because he has found real and appropriate nourishment in an immaterial world. He has no more created it than he has created bread for the body.

If there were no immaterial but real environment, man would be as common a beast as any other animal that feeds altogether on the mate-

rial. There could be in him no reason, no conscience, no faith, no hope, no love. He would be guided by a low instinct only, for the gratification of a few physical desires, and could not know even the higher uses of the material. He would build no schools, read no books, erect no churches, have no civilization, and cherish no immortal hope.

It is unthinkable that man should have an infinite capacity for truth and an insatiable desire for truth, if there is no truth. It is in violation of all analogy that man should have a conscience and all that fine moral sense, if there is no such thing as righteousness and reward. It does violence to what a deluded race has called reason that man should be spiritually minded and have a consuming passion for God, if there is no God to love in return. It is inconsistent that we should be asked to trust the sensual testimony to our present physical life, if we are to discredit the inward witness to an abiding eternal life.

Man is not surer of his hands and feet than of his intellectual and spiritual powers. The cultured man is not more conscious of even the sensations in his flesh than he is of his own mental processes and spiritual experiences.

Man thinks. This is one mark of his infinite

superiority over the brute. He is industrious in gathering facts, he is keen in observing their relations, he is logical in the order of their arrangement, and thus works out the various sciences. Hypotheses are assumed, the laborious processes of reason are gone through, and philosophical systems of thought are produced. Fine souls have visions that are not incarnate, and they try to illustrate them to us of dull sight in the marvelously chiseled stone and in the exquisitely colored canvas. The mind has brought into our companionship a multitude of choice spirits whose only incarnation is in the moving lines of a play or the engaging plot of a novel.

"The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven;
And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name."

So there is no end to the making of books, the painting of pictures, and the carving of statuary. Man has been as active intellectually as physically, and he enjoys to-day a reward of truth and ideals more precious than gold. He

has found the world of truth rich and responsive. Every common thing is found invested with immaterial wealth. The fields have yielded more fine thought than golden grain. Immortal verse has grown where the inscribed marble and granite slab crumbles to dust. The poem has hung "on the berry bush," the angel has lived in unhewn stone, and wherever men have gone they have heard "a sky-born music still."

"'Tis not in the stars alone,
Nor in the cups of budding flowers,
Nor in the redbreast's yellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things—
There always, always, something sings."

So vast and valuable are our acquisitions from that world that our homes are filled with them, and we are investing hundreds of millions in public libraries and art galleries. But much has not been spoken nor written nor painted nor sculptured. The finest is unutterable and defies incarnation.

"The mind *yet has* its palace halls,
Hung with rich gifts and pictures rare,
Where, free from all that man enthralls,
Brave thoughts like eagles cleave the air,
Where sunlit visions charm the soul
And lofty memories have control."

Man is further distinguished. He lays hold upon the immaterial world with yet another power. He prays. He feels the constraint of moral law and the influence of spiritual forces. He cannot apprehend God by any of the physical senses; he cannot find him out by any intellectual search; but he feels him near and indispensable. Men have always tried to get an intellectual apprehension of God, and many have tried to embody their conceptions in the carved or molten image. No mental conception or physical representation has had anything but a local or temporary acceptance; but the deep spiritual sense that "God is, and that he is a rewarder of them that seek after him," is universal with the race and human history. So, always and everywhere, men have cried their deepest needs to an invisible throne and offered their worship at an unseen altar. All sorts of gifts have been brought. The clean bird has been laid upon the altar. The lamb without blemish has bled there. The infant, loved like life itself, has been torn from the breast and immolated there. The worshiper's own flesh, writhing in pain and death, has been prostrated there. The strong mind has surrendered there, with the broken heart and the contrite spirit.

These are the efforts of the human spirit to get into the bosom of the Divine for safety and peace and power and joy and completeness. This feeling after God has been rewarded. Men have gotten from the moral and spiritual world exactly what they have asked for. God has only awaited man's ability and readiness to receive. We have had revelation in message, vision, and incarnation. We have received salvation from all our guilty fears and to all our cherished hopes. We have come into an inheritance of peace that passeth understanding. The joy that has become ours is unspeakable and full of glory. We have been panoplied with all power and commissioned into the service of the spiritual kingdom. We have been made complete in Him. All things are ours. We have had our questionings hushed, our doubts removed, and have come into full assurance. We have come into a life of joy and praise and communion while spiritually beholding Him who is otherwise invisible. Priests and prophets, sermons and songs, creeds and cathedrals, prayer and praise, are expressions of the race's highest life and aspirations. Our touch of the spiritual world is certain and satisfying.

We are struck with new amazement every day

at the miracles of physical power. It has made civilization and life marvelous in modern Europe and America. The earth is belted and laced with steel. It is netted all over with electric wires. Factories are turning out their strange products by train loads and ship loads. Commerce and travel, ramifying continents and seas, outstrip the wind in their swiftness. Human communication takes the wings of the lightning and goes on with the speed of thought.

But the miracles of the physical forces do not compare with the miracles of the subtler forces of the immaterial world. That mind is materialistic and gross indeed that can have no conception of power except such as is bound in a hundred tons of steel to drive a piston or throw a projectile. To such minds the great institutions of the world are railways, manufacturing plants, and packing houses. To them the heroes of the race are the bulls and bears who have made millions by speculation in wheat and pork; or the military giants who have sunk fleets, burned cities, and wrought carnage on battle-fields.

Many have made the mistake of regarding the subtler forces as the weaker forces; but the subtlest forces are the mightiest. The fifteen deci-

sive battles of human history have been named, and their influence upon progressive civilization estimated; but beyond all estimate is the greater and better influence of the fifteen greatest poets, or the fifteen greatest novelists, or the fifteen greatest painters, or the fifteen greatest sculptors, or the fifteen greatest singers, or the fifteen greatest prophets, or the fifteen greatest preachers. The paintings of Raphael and the sculpture of Michael Angelo are more influential achievements than the campaigns of Alexander and Cæsar. The blind Milton was mightier in the seventeenth century than the iron Cromwell. A volume of Tennyson's sweet poems has done more for England than the thundering of Wellington's guns at Waterloo. James Wolfe recognized the "Elegy in a Country Churchyard" as a more powerful achievement than the capture of Quebec from the French. The prayers of John Knox were more terrible to royal tyranny than the tread of armed rebels. The Lutheran Reformation and the Wesleyan Revival were demonstrations of intellectual and spiritual energy mightier for the uplift of the race than all the beneficent wars of history.

It is easy to calculate the amount of water that the Mississippi will pour into the Gulf in

a thousand years; but who will undertake to measure the contribution of Shakespeare to human life in the same time? The power and commercial value of the Niagara Falls have been figured out; but who will figure for us the power and value of only one great American mind —statesman, poet, novelist, inventor, orator, or preacher?

Edwin P. Whipple said: "From the hour of the invention of printing, books and not kings were to rule in the world. Weapons forged in the mind, keen-edged and brighter than a sunbeam, were to supplant the sword and the battle-ax. Books! lighthouses built on the sea of time! Books! by whose sorcery the whole pageantry of the world's history moves in solemn procession before our eyes. From their pages great souls look down in all their grandeur, undimmed by the faults and follies of earthly existence, consecrated by time." These are conquests of mind, gathered treasures of the intellect, that make a great world themselves. The stored-up power in them means more for the race than all the coal beds and oil reservoirs of the earth. The French Revolution has been traced back to the influence of John Locke's "Essay Concerning the Human Understanding." Our own dev-

astating Civil War was precipitated by "Uncle Tom's Cabin." We cannot know what wars have been avoided because of the influence of other books; but we can rejoice in the present efforts of intellectual and moral forces to disarm the god of war. At this stage of the conflict we are hopeful of the pen's ultimate and complete triumph over the sword.

"For I would yield the passing hour
To books and their enchanting power.
They are the harvest of the years;
They give us solace, give us tears;
They reënforce us, mighty, wise.
Books are the intellect's allies;
They aid the strong and help the weak;
Our stammered thought they plainly speak;
They give our meditations wings
To soar above deceptive things,
That, looking downward, we may view
The world in its proportions true."

The moral and religious forces that play upon a people do more for the making or unmaking of individuals and nations than any other influences to which they are subject. These mainly determine the material and the intellectual progress. A man's moral and spiritual nature is so predominant in dignity and all importance that both the intellectual and the material rise or fall

with it. The crushing incubus upon many nations to-day is the low standard of morals and a superstitious view of spiritual matters. It renders all material progress impossible, and no intellect can rise with it or amid it. No advantage of soil, resources, climate, or geographical position will avail anything. No fretting and striving of mind can lift the load. If the highest nature is chained to a dumb idol and held in fearful superstitions, body and mind are doomed to stay with it.

Even in the oldest heathen countries the resources of the earth are almost wholly undeveloped and unknown. Agriculture, the primitive occupation of man, is carried on after the rudest fashion. The marvelous wealth of physical power has not been applied nor suspected. The few industries are without machinery or power except the human hand and human strength. Hence the earnings of laborers are very small, and insufficient for anything but the simplest existence even in times of their prosperity. A flood or a drought means the starvation of millions but for the scant charity of the world. I heard Bishop Thoburn say: "In India and China and pagan Africa there will be a hundred million people who will lie down and sleep

to-night without having eaten more than one very frugal meal during the day, and without any shelter over them except perhaps the branches of a hospitable tree. More people than you have in the United States will sleep out of doors to-night and go to bed more or less hungry. There are two hundred millions of people in those countries who are so accustomed to going to sleep without having eaten all that hunger craved that the circumstance excites no surprise in their minds. But where do they sleep? I have known men by the tens of thousands (I have been stumbling over them these forty years) who lie down and sleep just where night finds them. They lie down just as the dog lies down, in the nearest place where they can get room enough. You will find them along the pavements of Calcutta; you will find them all through the streets of Bombay. Then, when you come to think of their wives and children, the idea of poverty is such that there is no person in this room, except the half dozen missionaries around me, who ever saw a poor man. You think you have seen one, but you never did."

Hawthorne said that we do not really live "till the heart be touched. That touch creates us—then we begin to be." The aroused, living heart,

taking a vigorous hold upon high and holy environment, awakes the whole nature below it. The mind becomes alert and strong and rich, while the body comes into its material inheritance. To quote again from Bishop Thoburn: "The meek are the chosen people, who as a rule do not fight for their rights—the people who seem to be forever losing. They are the people who do not die of starvation, whose children do not go naked, people who are cared for; and in the long run the secret of the industrial prosperity of nations is dependent upon quiet, humble, self-abnegating people who are called the meek of the earth. There is an element of prosperity that they impart to any community."

Nothing is more certain than that the secrets of the intellectual world and the riches of the material world are entered by those purest in heart and most correct in spiritual apprehension. It is significant that nearly all the great discoveries and inventions have been in Christian countries, and that the Christian nations are the richest on earth. The Spirit not only helps men to be morally righteous, but he imparts intellectual strength. He is the custodian of the truth; and when he, "the Spirit of truth, is come, he will guide you into all truth." He is a teacher, and

"he shall teach you all things." He assists the memory, and he will "bring all things to your remembrance." He gives wings to the imagination, so that our old men dream dreams and our young men see visions. He not only transforms the heart, but he renews the mind in all its faculties. He gives the prophetic penetration of the future, so that men see down the vistas of centuries and millenniums "the vision of the world, and all the wonder that will be." He has been the inspiration of not only the Christian's Bible, but of great libraries of our best literature. The Spirit was the muse invoked when Milton began the greatest epic ever produced:

> And chiefly thou, O Spirit, that dost prefer
> Before all temples the upright heart and pure,
> Instruct me, for thou knowest; thou from the first
> Wast present, and with mighty wings outspread,
> Dovelike, sat'st brooding on the vast abyss,
> And mad'st it pregnant: what in me is dark
> Illumine, what is low raise and support,
> That to the height of this great argument
> I may assert eternal Providence
> And justify the ways of God to men.

I believe the Spirit leads in all important discoveries and quickens the minds of men for all useful inventions; for wherever the Christian

Church goes with its Bible the minds of men are specially strengthened. So numerous and marvelous have been the inventions and discoveries in Christian countries that Christian peoples have become the leaders in all manufacture; the commerce of the world is in their hands; they hold the large majority of the world's wealth; and God is making them to inherit the earth. Christian governments now have dominion over two-thirds of the human race, and hold the remaining third at their mercy to do with them whatsoever they will. When recently a few hundred soldiers of Christian countries marched to the relief of the legations in Peking, and were victorious against the mob spirit of four hundred million people, one was made to chase a thousand and two to put ten thousand to flight. Kipling was right in calling his people to the prayer:

> "God of our fathers, known of old,
> Lord of our far-flung battle line,
> Beneath whose awful hand we hold
> Dominion over palm and pine—
> Lord God of hosts, be with us yet,
> Lest we forget, lest we forget!"

As the heart leads the mind and body in a people's rise to supremacy, so it goes before in the degeneracy and fall of empires. The release

of a spiritual grip, the letting go high moral standards, the revel in intellectual luxury, and the lust for the material are the first four steps in the decline of nations. Read history.

Mr. Herbert Spencer says: "It is a corollary from the primordial truth which, as we have seen, underlies all other truths that whatever amount of power an organism expends in any shape is the correlate and equivalent of a power that was taken into it from without." What marvelous power man has expended! It has not come from material food. The beasts have eaten more of such than man has, and are yet under the foot of man. Man has not created this power. He cannot create matter, which is inferior to power. He has only gathered this power for mind and soul, as he has gathered bread for his body.

In the words of Henry Drummond: "Half an environment will give but half a life. Half an environment? He whose correspondences are with this world alone has only a thousandth part, a fraction, the mere rim and shade of an environment, and only the fraction of a life. How long will it take science to believe its own creed, that the material universe we see around us is only a fragment of the universe we do not see?"

We live more in that unseen, that intangible, that immaterial world than in this material. Ella Wheeler Wilcox implores us:

Let there be many windows in your soul,
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless courses. Tear away
The blinds of superstition; let the light
Pour through the windows broad as truth itself
And high as God. . . . Tune your ear
To all the wordless music of the stars
And to the voice of nature, and your heart
Shall turn to truth and goodness, as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you from their peace-crowned heights,
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half truths and grasp the whole.

VI.

THE BLESSEDNESS OF HUNGER.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.—*Jesus Christ.*

Drink in sometimes the starry skies.—*Joseph W. Miller.*

CHAPTER VI.

The Blessedness of Hunger.

In this varied, rich, and infinite environment the Divine Father has done more for his children than we are able to ask or think. We do not comprehend the value of this environment, and but few properly rejoice amid it. If every child of the race would rejoice in his Father, and triumph in his Father's handiwork as the Psalmist! "For thou, Jehovah, hast made me glad through thy work; I will triumph in the works of thy hands. How great are thy works, O Jehovah! Thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this." What a multitude of the brutish and the foolish!

If we knew and used properly this material and immaterial environment, we would leap, seize our harps, and join the shepherd lad in his optimistic song before the gloomy and pessimistic king:

"O, our manhood's prime vigor! No spirit feels waste,
Not a muscle is stopped in its playing nor sinew unbraced.

O the wild joys of living! the leaping from rock up to rock,
The strong rending of boughs from the fir tree, the cool silver shock
Of the plunge in a pool's living water, the hunt of the bear,
And the sultriness showing the lion is couched in his lair.
And the meal, the rich dates yellowed over with gold-dust divine,
And the locust flesh steeped in the pitcher, the full draught of wine,
And the sleep in the dried river channel where bulrushes tell
That the water was wont to go warbling so softly and well.
How good is man's life, the mere living! how fit to employ
All the heart and the soul and the senses forever in joy!"

In his remarkable book, "The Making of a Man," J. W. Lee says truly: "No definition of man is large enough to accommodate the facts of his nature that does not embrace what he is without as well as what he is within, what he is objectively as well as what he is subjectively. It must not only embrace the intellect, but the truth which it thinks; not only the will, but the right which corresponds to it; not only the eye, but the light which gives it meaning; not only

the ear, but the sound which matches it; not only the lungs, but the atmosphere to which they are correlated. Human nature is dually constituted, so that the larger half of itself is outside itself."

There is no doubt about the fact, dignity, and worth of this "larger half" which is outside of self—our environment. I am scattered as dust to the four winds. I am in solution in rivers, lakes, and seas. I am etherealized in air, light, and vapors. I am concreted in stone, iron, coal, silver, and gold. I am spiritualized in truth, beauty, and love. This inner self is but the nucleus of what I am designed to be.

> "We are but sketches of what one day,
> After the hard lines pass away,
> God, the Designer, would have us to be;
> Only in charcoal, rude and rough,
> The mere cartoons of his greater skill."

Man is a living being, and is to attain his stature by growth. No builder without can carry him up like a temple of stone by adding atom upon atom, line upon line, and precept upon precept. The mysterious principle of life within must lay hold upon appropriate food, assimilate it, and change it into flesh and mind and soul. This nucleus must correspond actively with the material and the immaterial worlds. Through

many years there must be lively commerce between myself and my outward conditions. I must gather myself together from the realms of the material, the intellectual, and the spiritual. My scattered and outer self must come home. I must change environment into man. It is in this sense that "each man makes his own stature, builds himself."

In spite of a most gracious environment, many of the sons of God are failing to realize any worthy attainment in being. The millions of human failures in the world can lay no blame upon environment. The fault is within. They have not hungered, they have not chosen, they have not striven, they have not persevered, or they have sinned against themselves in some other blighting manner. No environment, however good, can be worth anything to an indifferent nature. Mr. Ruskin's words concerning the higher ministries to mind and soul are just as true as if he had been speaking of the lower physical hunger and the bread that satisfies: "Revelation to what? To a nature incapable of receiving truth? That cannot be; for only to a nature capable of truth, desirous of it, distinguishing it, feeding upon it, revelation is possible. To a being undesirous of it, and hating it,

revelation is impossible. There can be none to a brute or fiend. In so far, therefore, as you love truth, and live therein—in so far revelation can exist for you, and in so far your mind is the image of God's."

To get the good of his environment, a man must have a hearty nature. That inward something which we may properly call by the low-sounding name, "a good appetite," is absolutely essential to life and growth, whether we speak of the body, the mind, or the soul. An Irishman out hunting a breakfast for his appetite is both a healthier and a happier man than his friend, Mike, who is out seeking an appetite for his breakfast. The hearty thinker, the hearty believer, the hearty hoper, the hearty lover, and the hearty worker—the man with a whole hearty nature—is the man who gets the good of his surroundings.

Hunger is no feeble, indifferent, passively receptive feeling. There are those who never experience much more than a sickly willingness to receive. The richest table but feebly tempts them. With plenty in reach, and that which is good, they have no appetite for anything. They turn with nausea from a universe of good to the miserable nursing of some disease. The

best in all worlds is nothing to them. They waste that which is thrust upon them, and make no effort for more. They see their fellows grow rich and wise and strong and good, yet are not provoked to any endeavor.

Millions never see, never know, never have, never act, never accomplish, because they never care. They have no desire. Because they are lacking in appetite, they are wanting in everything else. God has not shut them out from a rich environment. They have the same access that others have. But they have not hungered. Not feeling a ravenous, gnawing, compelling hunger, they have not made the almighty effort necessary to the greatest and most astonishing success. Effort is in proportion to hunger. The powers do not strive blindly or for naught. They run according to the intensity of the desire that puts them in motion. They toil with respect to the urgency of the matter. If the soul is not compelled to have, the powers are not forced to get. So the hunger that arouses all a man's energies, the hunger that puts the world in motion, is keen, painful, urgent, deep-seated, and unrelenting.

A man must hunger before he will seek food. An infinite environment will be unused until this

inward pain drives man to seek satisfaction. A man must feel his needs before he can see his possibilities. The heavens above him are brass only when the heart within him is stone.

Such a hunger is back of all human activities. The great bread and clothing industries of the world are expressions of this hunger. Manufacturing establishments spring up from this hunger. Navigation results from this, and every vessel sails out of a hungry human heart. Long, intricate railway systems are the feelers sent out by the unsatisfied hunger of man. Commerce, in all its world-covering ramifications, is hungry mankind out hunting for something to eat—reaching for environment.

All human progress is due to an unsatisfied hunger in the heart of man. He invents tools because with his hands he cannot do what he wishes to do. He builds machinery because simple hand tools do not meet his felt need. He further improves machinery because this felt need is still unmet. Architecture improves because man has never gotten all he wants in the way of a house. Transportation improves because the old ways of getting about are not equal to the present demands. New music and new instruments are always appearing because

man is not satisfied with hearing. Men look upon landscapes, frequent museums, follow expositions, and visit art galleries because they are hungry to see. There is progress in all the beautiful arts because all the seeing the eyes have done has not quieted the clamoring soul. Men read because they are hungry for truth. There is no limit to the multiplication of literary periodicals and no end to the making of books because men are not satisfied that they have received the fullness and the ultimate of truth. Men feel after God because they hunger and thirst after him.

Because men are hungry, there is a lively exchange of commodities; wheels turn and spindles whir at the utmost capacity of steam; typewriters click and printing presses shower down the printed pages; the telephone rings and the telegraph ticks its message around the world; the lumberman saws his board and the architect designs his house; the sower goes forth to sow and the reaper comes rejoicing, bringing his sheaves with him; the sculptor chisels his marble and the painter plies his brush; Mendelssohn composes his music and Steinway builds his instrument; Cicero makes his oration and Cæsar takes the sword.

Take away hunger, and you paralyze the man and stop the multitudinous activities of the world. The hands would not reach out to grasp; the eyes would not look out to see; the ears would not attend to hear; men would not discover nor invent nor accumulate; no more fires would be kindled in steam boilers, no more sails would be spread to the breezes, and no more wheels would turn toward a higher and better civilization.

What can successfully oppose a hungry man? If a man is hungry, he is going to have something to eat. There is no such word as *can't* or *impossible* in his vocabulary. If manufacturers feel a need for better machinery, they will have it. If a railroad company feels that it must have a steel bridge across the Niagara or the Mississippi, it will get the bridge. If the world's appetite calls for an air ship, it will be forthcoming. Whatever man hungers for he goes out to find and seize. He will have it or die on its trail. Humanity never gives up a trail. Thousands may fall in the race, but other thousands will celebrate the final capture. Oceans unknown and mysterious, mountain ranges rugged and miles high, continents of ice seemingly impassa-

ble, are all resolutely crossed when the object of desire lies beyond them.

We must distinguish between hunger and covetousness. Hunger is the sense of an inward need. Covetousness is the clamoring of an inordinate greed. Hunger indicates health, growth, and power. Covetousness indicates some inward wrong. Hunger is called "blessed." Covetousness is something we are warned to "beware of." Hunger is the demand of that inward principle of life. Covetousness is the rapacious demand of an abnormal spirit. A hungry man desires to eat, inwardly digest, assimilate, and transmute into living tissue. The covetous man is wild to accumulate and pile around him, but is guilty of a reckless disregard of his real inward need. Hunger would promote being, even at the sacrifice of outward things. Covetousness would sacrifice being for the mere gathering of outward things. The hungry man toils that in the sweat of his face he may eat bread and maintain a joyous and progressive life. The covetous man toils and schemes and worries and frets that the court records may show lands deeded to his name and that bank books may show credits to his name. The hungry man looks upon the material and

the immaterial worlds as vast fields where abundant grow the life and power foods for his whole being. He eats that he may live. He reads that he may live. He prays that he may live. He takes a vigorous and hearty hold upon his whole gracious environment that he may have life, "and have it more abundantly." The covetous man looks upon it all as something that can be hoarded in banks to draw interest. He lives to accumulate. He would gain the whole world, even at the infinite cost of his soul. He does not regard his own life. Nothing that he rakes to his feet is meant to minister to his being. He often accumulates libraries and the costliest productions of art, not for any ministry save the satisfaction of a vain and covetous desire. He has no appreciation of their meaning and value. I think I have known such low-browed beings to get what they called religion and hoard it as they did everything else, without ever a purpose of being more manly or more godly.

Of course it is the supreme folly for a man to devote his energies to the accumulation of things, rather than to the growth of being. How brief and insecure the hold of the covetous man upon his prized collections! Both he and they are winged for separation. Nothing profits a man

except that which becomes a part of him. It is not surely and securely his until thus transmuted. If he puts it in banks, thieves may break through and steal it. If he invests it in houses or goods, the fire or storm may sweep it away. If he puts it in lands, he shall be called from it. But if he transmutes it into character, if he turns it into being, it is his against any thief or disaster.

It is the food property that gives value to everything. If it is not "good for food" nor "to be desired to make one wise," that thing ought to be no temptation to a man. If nothing is to be turned into man, our gold might as well be lead, our diamonds but common stones, our poems only market reports, our paintings mere daubs, our statuary just crude marble, our music nothing but beastly cries, our Bible a collection of myths, our religion all hypocrisy, and our God a block of wood. Blessed is the man whose supreme concern is to measure up and who feels that all things are his to this end!

We may approach the standard set for human attainment only by the proper and hearty use of environment. If men had good appetites and ate more, they would grow taller. Suppose we should take a notion to convert our national

wealth into manhood! Suppose the physical power in use in the United States should always contribute to the making of men, and never to their unmaking! Suppose the intellectual, æsthetic, and moral forces of the world should minister wholly to the growth of men! Suppose all the raw material of the universe were used as God designed!

Every man is heir of all that goes before him. The first man's inheritance was common dust. God is yet making men of dust. That best man must be made of dust; but it will be the dust of poets, painters, sculptors, musicians, orators, statesmen, philosophers, kings, prophets, apostles, martyrs, and heroes. We see through the eyes of those who have investigated before us. We think with the minds of those who thought before we did.

If nineteen hundred years ago there was material enough to make a Paul, there is now material enough to make a greater than Paul. If the early centuries of the Christian era could produce such men as Clement, Origen, Tertullian, Benedict, Chrysostom, Jerome, Gregory, and Ignatius, this age should produce yet mightier men. The fourteenth century gave the world Wycliffe and Thomas à Kempis; the fifteenth

gave Columbus, Luther, Michael Angelo, and Raphael; the sixteenth gave Cromwell, Kepler, Galileo, Shakespeare, John Knox, and Xavier; the seventeenth gave John Milton and Sir Isaac Newton; the eighteenth gave Napoleon, Wellington, Washington, Wesley, Webster, Clay, Calhoun, and William Pitt; the nineteenth gave Lincoln, Lee, Edison, Bismarck, Gladstone, Spurgeon, Moody, and Tennyson. The twentieth century gives material and opportunity for greater men than have yet walked the earth.

If Rome could produce Cæsar, Cicero, and Virgil, Europe and America should produce men greater than these. If Athens in one century, twenty-five hundred years ago, could produce Cratinus, Aristophanes, Xenophon, Hippocrates, Isocrates, Lysias, Phydias, Euripides, Myron, Thucydides, Socrates, Eupolis, Anaxagoras, Sophocles, Antiphon, Protagoras, Zeno, Aristides, Themistocles, Miltiades, Æschylus, and Pericles—twenty-two illustrious sons—what a galaxy of far superior men the world ought to set in history during the twentieth century! What man has done and become amid such unfavorable conditions is an inspiring prophecy of what he may do and be as his surroundings become more and more favorable.

While all men inherit the past, all do not profit equally by it. Some are too stupid to read the wills of their fathers; some sell their birthrights for messes of pottage; and some are prodigal with the portion of goods that falls to them. The need of man is to know and enter into his inheritance for the purpose of being.

The first law under which fallen man was placed was: "In toil shalt thou eat." A universal proverb is: "There is no excellence without great labor." This law is not the pronunciation of a curse, but the announcement of a necessary condition of growth. Man is a growth, and not a manufactured product. If environment took hold of man, he would be a manufactured article. If man takes hold of his environment, he is a growth. Whatever grows must feed, whether plant, animal, mind, or soul. Whatever feeds must appropriate his food by toil. If there were no appropriating toil on the part of man and external forces built him, he would be nothing more than a stack of bread. An unskilled hand may carve a fair image, but even God alone cannot build a man having all the splendid equipments of mind and soul. He can only give him initial being, endowment, and an environment. Then man must *work* out his own salvation. He

must *strive* to enter in. If he comes at last to any worthy triumph, it will be through great "tribulation." Those who enter finally into a glorious immortality are the heroic who have "overcome."

Thomas Carlyle believed that this condition of labor is an inspiration to men: "It is not to taste sweet things, but to do noble and true things, and vindicate himself under God's heaven as a God-made man, that the poorest son of Adam dimly longs. Show him the way of doing that, the dullest day drudge kindles into a hero. They wrong man greatly who say he is to be seduced by ease. Difficulty, abnegation, martyrdom, death are the allurements that act on the heart of man. Kindle the inner genial life of him, you have a flame that burns up all lower considerations. Not happiness, but something higher."

This may be true of many worthy souls, but I think there are multitudes who labor only because necessity drives them to it. Browning says:

> The soul that's stung to strength through weakness
> Strives for good through evil.

Describing one of his characters in "Les Misérables," Victor Hugo remarks: "Guellemer

built in this mold might have subdued monsters, but he had found it shorter to be one." Why are multitudes of others taking the "shorter" course, if not to avoid labor?

The scientist states, as a law universal, that the degree of life depends upon the degree of correspondence with environment. Correspondence means activity. Whatever is inactive is dead, or soon will be. The feeblest living organism is reaching and striving to touch its environment. The most delicate plant is stretching out a hundred hands to soil and atmosphere and light. The supreme purpose of every animal creature is to keep up life and growth in itself and its kind. How sad that man should be called a sluggard and sent to the ant for lessons in thrift and self-preservation!

How can man expect to live, if he does not make that his supreme business? No creature below him has any such expectation. Man's true life is not animal, but intellectual and spiritual. If the oyster cannot live nor grow without industriously seizing upon the food materials in its narrow bed, how can man expect to live and grow in his high nature without buying the truth at any cost and laying hold upon eternal life even at infinite pains?

Man is not to surrender to environment, but to seize it. He is not at its mercy, but it is at his service. It is not to make him, but he is to use it. If any man is a "creature of environment," it is because he has not had energy to *choose* his model and *use* what is put at his command. Everything else has a determining principle within it that makes it true to its nature, whatever its environment. Plant an apple tree in whatever climate you will, in whatever soil, and amid whatever growth, and it will be an apple tree still or die. Pasture the sheep wherever you will and expose him to whatever winds that blow, and he will yet be a sheep or cease to be. Everywhere in the lower realms there is conformity to type. Throughout the vegetable and animal worlds there is such heroic loyalty to ideals that any little thing will die rather than depart from its own.

Man has the power of choice. His will is imperial. There is no force without that can turn him from the type of his divine nature if he chooses to be true. He should choose to die rather than choose to be less than a divine man. Let him say as Sam Jones used to say: "I don't have to live, but I have to do right."

Every plant sends its feeders out through the

rich soil, selecting and rejecting. It resolutely passes by ten thousand objectionable particles to get appropriate food; but lives and grows and fruits in joy. The bird takes to his wings in the morning and through the livelong day selects and rejects. He passes by a great deal more than he picks up; but he thrives and sings as he goes. It remains for man to give up and murmur because of the evil that is in the world, instead of going rejoicingly on choosing the good and rejecting the evil. Man, supremely endowed with volition and all the princely powers of body, mind, and soul, is the only creature capable of being a baby! The hopeless and the pessimistic are sick with some internal disorder. "The fault, dear Brutus, is not in our stars, but in ourselves."

The optimist is just a healthy, hearty man. He has a keen relish for the good, which he finds abundant enough. He believes it was put here for him, and he is grateful for it. He is a man of too much good sense, too much good breeding, and too much appreciation to murmur against the Host and find fault with the feast when he sits at meat in God's house. To him this would still be a good world and life worth living if half its good were taken away.

Herbert Spencer gives scientific expression to the condition upon which a man may have eternal life: "Perfect correspondence would be perfect life. Were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge." Mr. Drummond quoted this and based a most excellent argument for immortality upon it.

Man's essential and distinguishing nature is divine and capable of eternal life. The immaterial and greater part of his environment is eternal. Truth is immortal: "the eternal years of God are hers." The heavens and the earth shall pass away, but God's word shall not pass away. The vast realm of the seen is "temporal;" but the vaster realm of the unseen is "eternal." As long as man can correspond with this infinite and eternal environment he may live. There is no need for any break in this correspondence, though his physical nature fail or the material world pass away. Consciousness, the power of thought, and the power of prayer remain; the world in which they live remains. Why should man die?

There is no more evidence that man is im-

mortal apart from a sustaining environment than that a tree will live forever plucked up from the nourishing soil. If the branch cut off from the tree will wither and the bundle of tares gathered out of the wheat field will parch, why will not man die if out of touch with that which sustains life? Jesus said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." To know God is to be in touch with him. To know Jesus Christ is to take him as the bread of life.

Is there for the intelligently wicked some sort of miserable existence forever, that cannot be called life and that is worse than death, sustained in some manner for punitive purposes? is an inquiry into which we shall not carry this chapter. But life, in its growing and joyous significance, there cannot be except to him who has taken hold upon an immaterial world, and has learned to think and believe and pray and love and sing.

Jesus was in the world to "show us the Father." He said that man was to live by every word that proceeded out of the mouth of the Father. He cautioned men about perishable things, and urged them to lay up treasures in heaven. He said: "Work not for the food which

perisheth, but for the food which abideth unto eternal life, which the Son of Man shall give unto you." "He that eateth this bread shall live forever." "Blessed are they that hunger and thirst after righteousness: for they shall be filled." The hunger for the soul's highest environment should be like the consuming passion of the Psalmist for his God: "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

"Jehovah is my portion" has been the most satisfying and life-giving realization of the highest and holiest souls. Paul did not believe there was any external power that could break this communion: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." If a man will take hold upon his immaterial and eternal environment, if he will become living and strong intellectually and spiritually, if he will learn to live the "life hid with Christ in God," he may live while God lives.

The saddest sight in the world is a little, hard, puny, bad soul that will not feed and grow and

rejoice amid such a gracious environment. To fail to be a man is to fail in spite of an infinite outlay on God's part. Fed, clothed, taught; homed in a God-built world; sung to by a million stars; appealed to by the voice of wisdom; oft aroused by the goads of conscience; tugged at by strong, unseen hands; invited by a glorious and eternal destiny; warned of the wages of neglect and sin; with all shackles struck from him—will man come at last to his grave and to his judgment a poor, mean, wretched, lost soul? When he stands before God at last, will he be as lean and as naked as if he had trudged all his years through a barren, parched, desolate waste?

It is the unsatisfied, the hungry, the aspiring, the ambitious, the striving, the courageous, the heroic, the conquering, that shall attain high and enduring life. To get rid of all low ideals; to quit all mere timeserving; to keep under the flesh and cultivate the spirit; to forego the gratification of the present moment whenever it will make for the enrichment of eternal life; to use the utmost diligence to change environment into abundant and eternal life; to vindicate myself as a son of God and heir of immortality—these are

the pledges a man should make, and die rather than unmake.

"I'm tired of sailing my little boat
Far inside of the harbor bar;
I want to be out where the big ships float—
Out on the deep where the Great Ones are!

I can't be ever content to abide
Where only ripples come and go;
I must mount the crests of the waves outside,
And breathless plunge to the trough below.

And should my frail craft prove too slight
For storms that sweep those wide seas o'er,
Better go down in the stirring fight
Than drowse to death by the sheltered shore!"

VII.

THE DAYS OF OUR PILGRIMAGE.

Though our outward man is decaying, yet our inward man is renewed day by day.—*St. Paul.*

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave the low-vaulted past;
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.

—*Oliver Wendell Holmes.*

Feb. 21, 1911.

CHAPTER VII.

The Days of Our Pilgrimage.

1. *The Young Man.*—Joseph Alfred Conwell, in his inspiring book, "Manhood's Morning," argues convincingly that the years between fourteen and twenty-eight make up the period of the young man. Until the age of fourteen, he is a child; after twenty-eight he matures and passes into the decline of life—at least of physical life.

This central period is the zenith of life. Mr. Conwell says these are the "best years of life." The young man becomes the pillar of strength, the shaft of beauty, upon which lean both childhood and old age. Every age since Adam has been the young man's age. In all ages he has done the bulk of the world's work, because he is strong. He has walked in the mellow furrows of the field; he has watched the flocks by night; he has been the hero of the trenches upon every battlefield; he has managed the guns in every naval engagement; he has been called to tottering thrones, and his strength has saved them. There is something about the young man that

wins. Merchants want him for salesman. We all want him for our physician. When he hangs his shingle from the window of a law office, he takes practice from the older members of the bar and manages it better. If he preaches the gospel, throngs rejoice in his ministry and follow his leadership.

This is not because he is wiser and better than older men. He has personal charms that commend him to everybody. Everybody loves a young man. There are an untiring zeal and a consuming enthusiasm about him, natural to his time and life, that are contagious and indispensable to achievement. He has not yet frequently met defeat, and so does not count on anything but success. He has never been wounded in conflict, so throws himself without reserve into the struggle without a thought of personal safety. He does not count the cost of success, but pours out the whole bag of his treasure—body, mind, and soul—for the prize he seeks. He does not stop to weigh, measure, or calculate the probabilities of success or failure. He plunges in, sometimes with the odds fearfully against him; but he has not seen them, and loses no time in fighting them. His very blindness is sometimes in his favor. He succeeds so amaz-

ingly because he is at work in the productive period of life. The personal charms, the boundless enthusiasm, the limitless faith, the herculean strength, the amazing courage and daring, natural at this time of life, are the divinely given productive forces.

When a man passes out of this period he matures. The fire begins to die out of his bones; his blood is cooling off, his mind is sobering, his spirit is calming. The beauty of youth fades, the strength of the young man fails. The youthful forces which lately gave him such immense advantage are giving way, and he finds himself getting more and more out of touch with the young life about him. Another young man, without knowledge or experience, is drawing the crowd after him. He finds that those of his own age have cooled off also; they have made their choices, they have sealed their destinies. Almost every man of them will go on forever in the path already chosen. The man past thirty usually refuses to be influenced, and finds that his own influence is very limited. There are a few exceptional men who keep youth beyond the limit of twenty-eight years, but they are only a small per cent of those who fancy that they are still young.

For these reasons I believe every young man should get out of school and into the work of his life as soon after the age of twenty as possible. The choice of life's work will be made long before this if the young man will study himself and listen to God. Every man should have the highest possible intellectual equipment, but it is dangerous to hang around a college or university until he is thirty years old. That glorious period between twenty and thirty is the time for work, and not the time for preparation for work. When that period comes, a man had better be ready for his work and at it. Better have less of books, if necessary, and more of youth to put into his work. Many a man has tarried at college under the pretext of "grinding his ax," expecting finally to get out and cut timber at a marvelous rate; but when he did get out he found that the ax had lost its mettle or its edge, or that he had lost the strength that should wield it, and that common hewers of wood, who never saw a college, cut more timber than he.

2. *Dangerous Years.*—Not long ago some writer stated that the period of greatest danger to men is at the age of from forty-five to sixty. This proposition was startling to me; but the more I think of it, the more I am inclined to be-

lieve it is true. There is no lack of men who have broken down at that critical age.

Courage, hope, and enthusiasm are natural to the youth. The very exuberance of animal life will stimulate these. Hope makes a man look forward, courage makes him step forth, and enthusiasm quickens his pace. Such a man is energetic, aggressive, and progressive. True, there is danger of these running to excess or turning in the wrong direction; but man is in greater danger without these qualities than with them. Courage, hope, and enthusiasm are indispensable, if life is to be worth living. They should have a surer foundation in every human character than the animal spirits afford. Our animal life is not certain nor permanent. If these indispensable qualities, courage, hope, and enthusiasm, have no other basis than our exuberant animal spirits, as the outward man perishes the inward man will surely give way. The inward man must not be so utterly dependent upon the outward man. I am persuaded that thousands give way intellectually and morally about the time their physical vitality begins to fail.

Through youth and early manhood we may nurse and foster our secret sins, keep them under cover, and think we have the mastery over

them; but in that dangerous period from forty-five to sixty our strength begins to fail, we become less watchful, less active, less careful, and these well-grown sins gain the ascendency and overpower us. Many a moderate drinker has become a drunkard in this period of life. Many a man who for a long time has known himself to be dishonest has been revealed suddenly as a thief. We cannot trust to covering our sins, for they will soon grow too large to be hidden. Many a man has had his present life ruined because he could no longer manage his sin nor hide it.

Some men get tired of life by the time they are forty-five or fifty. They lose interest in it. To them it comes to be old and commonplace. In youth it had a charm which it no longer holds. They become less careful of it. They let it waste. They relax effort. They turn loose and drift; and any man adrift is fast going to the bad. In this period many men cease to grow intellectually and morally. They come to a dead line; they had better die. It is great to keep alive until we die, but it is terrible to breathe and move for years after we are really dead. There is no place nor welcome in the world for a dead man. He belongs in the grave.

We sometimes complain of the brevity of life; but three score and ten years are too much for some men. It were better for them if they could get out of this world before they are forty.

Some men by middle life have gained a business success. They have made money, and they take their wealth as a license to do wrong. The thrift, economy, self-sacrifice, and sobriety which they practiced in order to get money they lay aside as no longer needed. They have the means for the gratification of the flesh; so they say with the rich fool: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." They become profligate spendthrifts, are given to luxury, and run to many harmful excesses. Money reveals the fool in many a man. A man needs an unusually strong character in order to stand a fortune suddenly inherited or quickly acquired in business. Many break down under their very success.

Others by this time lose the wealth amid which they have been born and to which they have been accustomed; and thus is stripped from them the cloak of their inward weakness and vice. A financial rating is all the standing some men have. After a fashion, they are enabled to get along on that. Their fellow-men tolerate them

because of their wealth, and largely forget that they have nothing else to recommend them. What shall a man do if his wealth is taken away, if he has wholly depended upon it for his social standing and for the joys of life? Will not his wreck be complete and known to all men? It takes an unusually strong character to stand a reverse in business or the sudden loss of a fortune. Thousands commit suicide under such circumstances. Most men who fail in business at this critical age cannot hope to begin anew and make another fortune.

Still others gain power and influence and come into commanding position about this time. It is always a critical moment when a man is promoted or invested with power. He may think of himself more highly than he ought to think. Nothing is more fatal to a man than the conceit that he is some great one. He may be tempted to use his power, influence, position for personal ends. Whenever any man begins the selfish use of such gifts, he begins to lose the gifts themselves; and he will as surely come to ruin as did the gifted Absalom. A man is especially liable to wreck if he has risen by unfair methods, or if he has been inspired in his progress by the hope of personal advantage, or if all the way

his heart has been full of motives of policy. Thousands who have thus advanced, and who thus have won the suffrages of their fellows for positions and honors, have become intoxicated and reckless with their attainments; they have betrayed sacred trusts, or their constituents have discovered them incapable and unworthy. If a man is intent on building a character, he is careful. He has not the power or is not in position to be reckless. Many a man smashes his reputation at one fell blow so soon as he gets the power and into a position where he dares. Such men would never have had any character if they could have got on in the world without it.

It is also dangerous for a man who has long been in place and power to step down and out. Many men are laid aside at fifty or sixty, and younger men are put in their places. It takes a good strong character to submit graciously to this shelving process. In thousands of instances it is a great injustice to the old man. Often it is due to the physical failure of the old man rather than to any other sort of failure. In any case, the devil makes it the subject of an interview with him. The old man is a noble specimen if he keeps the tempter from injecting poison into

him. He may be too old to indulge in the recklessness and excesses that would tempt a younger man, and the devil would not try to lead him into them; but he is not too old to sour, to think evil, to cherish malice, to fret, to plot revenge, to become gloomy and pessimistic, to lose faith in men and his love for them, to drag out his latter years in misery and failure and inward sin. Superannuation is a great trial, and he is a great man who bears it right.

Success is the little god of millions—not the high success of being, but the cheaper success of possessing and achieving. Comparatively few, however, attain eminent success even of this kind. Most of us have little and do little that the world will count. I am persuaded that most people have a better record in heaven than they have in this world. The angels think a great deal better of many of our poor and unsuccessful people than we do. If a man has struggled for success until he is fifty years old, yet has not attained it, he is tempted to despair and quit. It takes a good deal of grit and perseverance to continue hopeful and enthusiastic and active after fifty years of failure. Here is a fine foundation for a ruinous temptation. The arch fiend can stand on such a platform and preach pow-

erfully and effectively against perseverance, against patience, against hope, against faith, and against the goodness of God. Watch the man with a long record of failure. Will he be patient? Will he continue to have faith in himself and in his fellow-men and in his God? Will he continue to hope? Will he struggle on? He is a man indeed if he does not sour, complain, and despair. Despair is ruin.

A weak foundation may support a house until it is half done; but when the builder attempts to add any more weight, it will give way. From many causes the foundation of a man's character may be insufficient. He may possibly get along on this poor foundation until he reaches middle life, but the weight of added years will be too much for it. The latter years cannot have the capstone and crown of glory that should finish a man's life if there are mistakes and failures in the foundation of character. Many a life tumbles down in failure because founded on uncertain sand.

Though the building, contrary to all architectural rules, is constructed out of plumb, it will stand until carried to a certain height, as does the leaning tower of Pisa; but when the builder attempts to carry it higher, it topples to the

ground, because the law of gravity will not be violated. So a man may live a crooked life for a while, grow up out of plumb, and seem to stand all right; but as he towers into these dangerous years from forty-five to sixty, he becomes shaky and unsteady, and falls to the ground. The laws of righteousness will not be violated.

The first success a man should be anxious about is the insurance of his character. Let character be laid broad, deep, and strong. Let us build ourselves up to middle life in plumb. During the first fifty years of life let us take every precaution against the possible dangers of this critical period. The dangers of this period are not so great that they cannot be successfully met. Thousands are triumphing against them every day, and their lives are like the path of the just, "that shineth more and more unto the perfect day."

3. *Old Age.*—The purpose of the human body is the development of the human spirit. The infant soul is attentive only at the touch of the material. The young soul, entangled in the fine meshes of a sensitive flesh, is first aroused and instructed through the five physical senses. Through these the soul receives not only its impressions of the material, but also its first intima-

tions of the spiritual. For many years God can best reach and draw out its powers through them. There is a system of wireless communication between God and man, but man must be educated up to it. The life of the body is the period allotted for us to become experts in this method of communication. Gradually a man should learn to get on without the instruments of the flesh; and at three score and ten he should be wholly independent of so temporary and unsatisfactory a thing as the human body.

Long before this limit the physical powers will begin to fail, the well-wrought frame to decay. The body must die. First, because the material cannot endure. "The things which are seen are temporal." Secondly, because the body must lose its present appetites, passions, weaknesses, and mortality, in order that it may be invested with life, appetites, passions, and powers that are holier and more heavenly. Some of our physical qualities are too gross for that high world, and others will not be needed there. So our very bodies are to get ready for heaven by laying off the coarse and superfluous. The resurrected body will be clothed with power, incorruption, and immortality. "As we have borne the image of the earthy, we shall also bear

the image of the heavenly." Thirdly, because all our life must be concentrated in the intellectual and spiritual. Helen Keller, deprived of the sense of sight and the sense of hearing, lives mainly by the sense of touch. Conducting nearly all her correspondence with the outside world through this one sense, it has become for her intensely keen. So when God would develop in us the spiritual senses he takes away the physical. Their gradual failure forces us to rely more and more upon our finer powers. As we cease to live by what we see, hear, taste, smell, and touch, we come to depend for life upon such finer powers as thought, faith, love. Thus we come into the use of nobler powers, and are put in more intimate touch with the spiritual world. The very purpose for which the grain of wheat perishes in the earth is that it may nourish the tender blade. While the body is young, strong, abounding with life and passions, a man may be more an animal than a spirit. The life must become less sensual that it may be more spiritual.

Since they are so intimately bound up and so interdependent, will not the gradual decay and certain fall of the body involve in its ruin the soul also? This happens with many, and here

is danger for all. Some get old, feeble, and worthless in mind and heart as well as in body. With them life narrows daily. They are the victims of discontent, distrust, and peevishness. One cause is inactivity, which means stagnation; and this breeds all sorts of diseases. One becomes inactive because he has lived only for the gratification of the flesh; and, the fleshly demands giving way, there is no longer anything for which to live. He is a selfish man, and the higher ideals of life are unknown to him. Another quits his work because he is so concerned over his physical infirmities. The one all-engrossing care of the body calls him from every high service. His soul rebels at the decay of the flesh; clings to it, weeps over it, and will not give it up. He broods over his physical ills until the contagion fastens upon mind and heart.

Another gives up his high calling because of the forced retirement of the body. Heretofore feet and legs have carried mind and heart. Now they can go no longer; and the soul, not knowing how to go without them, sits down with them. Hitherto mind and heart have lived and wrought under the stimulus of physical energy. Now the body being necessarily superannuated, the soul voluntarily superannuates itself. Hav-

ing never learned independence, it goes out of business because the fleshly menials are too feeble to work. Still another will not keep up with the march of events. He is not abreast of the age. He is not in sympathy with the times. He dwells in the past, keeps company with the ghosts of other years. He deliberately refuses to take hold of the living issues of the present. He distrusts the new order of things and believes that wisdom will die with himself.

Yet there are choice spirits who flourish in "immortal youth," unhurt amidst the "wreck of matter." What is their secret? First, early culture of mind and heart. The highest culture must begin early. The deficiencies of the teens are not so embarrassing anywhere in life as in the eighties. The truly cultured are least liable to the infirmities of mind and heart. There is an intellectual and moral vigor that is unaffected by changes in the world below. Secondly, at the first intimation of physical failure a wise man resorts to some means of quickening mind and heart. He assumes some new burden. He plunges into some new enterprise. Year after year he continues the treatment. Gladstone undertook the mastery of a difficult foreign language. Thirdly, as the body becomes a dead

weight upon the spirit, the man summons all his might, receives divine help, then resolutely and cheerfully shoulders his burden. The body carried him in youth; now he must carry it. The body did its work joyfully; why should not he? Fourthly, such a man believes there is something for him to do as long as he is here. He is persistent and industrious lest he be taken away before he finishes the work upon which he has set his heart. It should not be light work upon which a restless and childish old man may while away his superfluous days; but a great matter, fit to employ a giant mind, worthy a noble heart. Fifthly, he keeps his heart with all diligence. Whatever he may lose physically, he knows it is not necessary to lose intellectually and morally. He knows the worth of the treasures in the inner man. He did not buy them with infinite pains to be robbed of them. These are the things that make him rich toward God. Sixthly, he knows himself to be now in more intimate touch with the sources of life than ever before. Thought rejoices in fullness of strength. Faith grasps firmly. Hope is steadfast. Even greater than these is charity. All things are his, and he has learned to take the best. Seventhly, he is conscious of immortality. There is a "di-

vinity that stirs within" him and intimates eternity to him. He never expects to be less alive than now, but more. What are seventy years when compared to the eternal life promised him? Compare thirty years to eternity; then say why the man of seventy must be called old, while the man of thirty is called young. Both are in the very beginning of life. Before we have fairly entered eternity, there will be almost no difference between the ages of the first man born on earth and the last. It is impossible for the man who lives right to get old. "Though our outward man perish, yet the inward man is renewed day by day." The inner man is renewed by the very failure of the outward man. The best thing is ever before a man—life, life in the fullest sense, life eternal.

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made;
Our times are in His hand
Who saith: 'A whole I planned,
Youth shows but half; trust God: see all, nor be afraid!'"